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INIS-OWEN
AND
TIRCONNELL.

INIS-OWEN AND TIRCONNELL.

BEING SOME ACCOUNT

OF

ANTIQUITIES AND WRITERS

OF THE

COUNTY OF DONEGAL:

BY

WILLIAM JAMES DOHERTY,

MEMBER ROYAL IRISH ACADEMY; MEMBER INSTITUTION CIVIL ENGINEERS (IRELAND)
CORPORATE MEMBER INSTITUTION CIVIL ENGINEERS (ENGLAND).

SECOND SERIES.

DUBLIN:

PATRICK TRAYNOR, 29 & 30 ESSEX QUAY.

1895.

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THIS OWEN AND THORNTON

THEIR OWN ACCOUNT

OF

THEIR OWN ACCOUNT

OF

THEIR OWN ACCOUNT

PRINTED BY JOHN F. FOWLER, 3 CROW ST, DUBLIN.

[This edition is limited to 500 copies.]

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TO THE MEMORY OF MY DAUGHTER ANNA KATE,
I DEDICATE THE FOLLOWING PAGES.

WILLIAM J. DOHERTY.

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AGE

1871

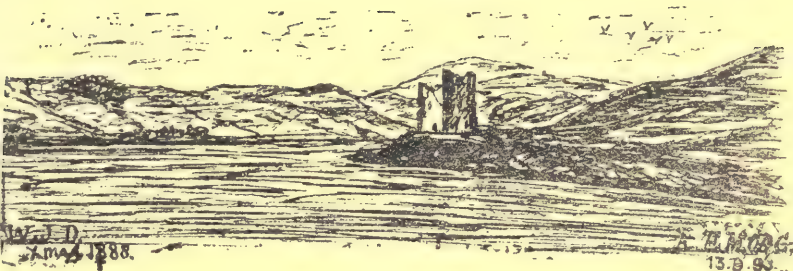
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“DIA AGUS DUTÓAS”.



Caipén inní, Loch Súilí. (Leirígníocht.)

CASTLE OF THE ISLE [INCH CASTLE,] LOCH SWILLY.

ST. MURA'S FAHAN,
September 13th, 1894.

P R E F A C E.



To some, the dedication prefixed to this book will afford a sufficient indication of the Author's reasons for its publication. To others, it may not appear quite so intelligible, why the story of poet, sage, scholar, and writer, belonging to Inisowen and Tirconnell, who by their work have enriched the country of their birth, should be herein condensed and put into a collected form; when the details of the works of many of the writers mentioned, have been better told elsewhere. The Author would, however, point out that to many readers for whom this book is intended, more elaborate works on the Writers of Donegal, are not generally available. And though the summary herein given is in many respects imperfect, yet, the compilation here presented may contain some information, which may have escaped the notice of better qualified writers. If the Author has been able to gather a stray head of grain from the gleanings, which might otherwise have been forgotten, and so place it within the reach of any student of the history and antiquities of his native county—leaving to more elegant writers, the task of presenting their views in an attractive and polished style,—his aim and the object of his labours, shall have been accomplished.

WILLIAM JAMES DOHERTY.

ST. MURA'S FAHAN,

September 13th, 1894.

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INTRODUCTION.

The publication of the following pages, inspired by the scenery, antiquities, and history of my native county, had in part its origin in the fulfilment of a promise made by the Author to deliver a lecture to the young men of Carndonagh, on the subject of "John Colgan, the learned Franciscan Friar", near the spot where he was born.

A short notice of Colgan, had previously appeared as an appendix to a reprint of a paper read at the Royal Irish Academy.¹

Having consented to deliver the lecture the Author's real difficulty only commenced, as the field for collecting materials was circumscribed, so much so, that *Moreri's Dictionary*, does not even mention Colgan's name. The same may be said of several other biographical works where far less important writers receive full notice.

The *Imperial Dictionary of Universal Biography*,² con-

¹ *Abbey of Fahan*, by W. J. Doherty, *Proceedings R.I.A. 2nd Ser. Vol. II. (Polite Literature and Antiq.)* No. 3, Decr. 1881; Appendix, Traynor, (Dublin, 1881) p. 29 and following.

² *Impl. Dict. Universal Biography*, London, 1865.

tains a short article on Colgan, from the pen of John O'Dowd, B.A., which only says "He was born in the end of the 16th century" and tells of his position at Louvain; that "he executed the task left him by Ward in two large volumes; which are illustrated by useful and most elaborate notes, especially in what relates to the ancient topography of Ireland". The *Nouvelle Biographie Générale*,¹ appearing under the direction of Dr. Hoefer, has no notice of Colgan, whilst it devotes no less than four pages to Toland: Vapereau's *Dictionnaire Universel Des Littératures*,² has nothing about Colgan, whilst it notices such writers as Nicholson, Protestant Bishop of Derry. Another edition³ by the same author of *Des Contemporains*, professing to contain notices of all the notable persons of France, and *Des pays Etrangers*, is silent on the subject of Colgan, so also is, the *Deutsche Biographie*.⁴ The *Dictionary of English Literature*, only gives Colgan's name, the date of his death, and the short title of his two first published works.⁵ The *Biographical Dictionary*, that assumes to give particular notices of distinguished men of Great Britain and Ireland, only says of Colgan. "He had a good acquaintance with the Irish Language, as well as with the antiquities of his country, died 1658. He published the lives of all the Irish saints who died during first three months of the year" after giving the title of these publications, it adds:—"He also left some pieces in MS., which were preserved at Louvain".⁶

Father Luke Wadding, in his *Scriptores Ordinis*

¹ Paris, 1886. ² Paris, 1876. ³ Edition 1880. ⁴ 1876.

⁵ *Dict. Eng. Lit.*, by W. Davenport Adams, London, 1877.

⁶ London, 1883, by Thompson Cooper, F.S.A.

Minorum, published during Colgan's lifetime, mentions his labours with great respect. In Harris's translation of Sir James Ware's *Writers of Ireland*, appears a fair notice of Colgan's works by that eminent antiquarian, who says : "He had a good acquaintance with the Irish language as well as with the antiquities and Church history of his country ; so that he was well qualified for collecting and writing the lives of the Irish saints. He took great pains on this subject".¹

Mervyn Archdall in his *Monasticon Hibernicum*, whilst he builds his structure, received from perhaps three other previous writers, that gives proofs of the identity of our ancient abbeys and monasteries from "facts", as he says, "imperfectly known to the natives, and not at all to foreigners",² draws largely from Colgan's *Acta Sanctorum*, and *Trias Thaumaturga*, though he was a "native".

Brennan renders ample tribute to Colgan,³ and the other Donegal writers of his time, from whom it is almost impossible that the name of Colgan can be dissociated.

He gives Ward as the originator of the projected *Acta*, and the O'Clerys as collectors and contributors, with Colgan, as compiler and director of the work. Colgan's rendering into imperishable Latin the contents of the Irish manuscripts placed within his reach has marked more strongly his great ability.

Wills, who devotes sixty pages to illustrious Usher, was unable to afford to Colgan more than half-a-dozen lines—

¹ Ware's *Writers of Ireland*, Book 1, p. 140, Dublin, 1764.

² *Mon. Hib.*, p. XI., London, 1786,

³ Brennan's *Ecclesiastical History*, p. 308 and following, Book II. (1845.)

“John Colgan, born A.D.—; Died A.D. 1658. Colgan, was a Franciscan in the Irish Convent of St. Anthony of Padua, in Louvain, where he was professor of Divinity, he collected and compiled a well-known work of authority among antiquarians, and of considerable use in some of the earlier memoirs of this work. His writings were numerous, and all we believe on the ecclesiastical antiquities of Ireland. His death, in 1658, prevented the publication of many of them”.¹

The first extended and discriminating tribute paid to Colgan was that rendered by Dr. Reeves, who describes Colgan's works with the most friendly appreciation. The tribute is so much the more valuable, as it comes from the pen of one who has since risen to the dignity of a Protestant bishop, and who as an Irish archæologist has few superiors. Dr. Reeves speaks of Colgan's graceful modesty and candour² where he makes enumeration of the services rendered by his valued fellow-labourers, particularly Father Ward :

“These services of the various persons who aided me in the furtherance of my undertaking, I record with pleasure, as well that each may receive the acknowledgment and praise which his pious labours deserve, as that I may not appear to arrogate to myself the credit which is due to many, in an undertaking where I cannot lay claim to anything except the feeble industry which I owe to my country, or expend anything except the zeal which long ago I pledged

¹ *Lives of Illustrious and Distinguished Irishmen*, by James Wills, vol. 5 pt. 1, p. 28 (Dublin 1843).

² *Irish Library*, No. 1, *Ulster Journal of Archæology*, p. 295 and following (Belfast, 1853).

by vow to the one God, and the saints, for the reward which is known to them. Nor, even were I so disposed, could I claim much credit to myself in this matter, for as I have before observed, all the lives of the saints in this and the following volumes [that have been unfortunately lost] except a few which have been translated from the Irish and other languages, and some more that were obtained in other quarters, are set out nearly entire and complete as they had been collected and put together by the Rev. Father Hugh Ward; to whom the others above mentioned supplied the records which were calculated to augment or improve his collection, to these which I have furnished with chapters, marginal remarks, notes, and appendices, I have added nothing but some shorter lives gathered out of the same or other documents, which occurring at almost every day, though more numerous, are greatly inferior in fulness and value to those which he had collected, for which reason it was my desire, when the task of enlarging and illustrating the work was committed to me, to publish the whole under the name of Father Ward; under which it was partly prepared, and would certainly have been so presented to the public, were it not that my superiors and friends, influenced by the numerical amount of my gleanings, and other motives than my wishes, thought otherwise".

Colgan's patriotism, so worthy of remembrance, is well expressed when he says—"I cannot lay claim to anything except the feeble industry which I owe to my country", therefore the best respect we can offer to his memory is to recognize gratefully his indefatigable labours. To his labours we are indebted for the preservation of much

of the Irish Ecclesiastical History we possess. Every author of importance writing on the subject since Colgan's time quotes him as an authority in support of his statements. Such distinguished writers as Dr. Henthorn Todd, tells how Colgan first published the alphabetical Hymn of St. Sechnall, where he says: "It seems highly probable that the MS. of the *Liber Hymnorum* quoted repeatedly by Colgan, and from which he published the Hymn of St. Sechnall, was the same which is now preserved in the Franciscan College of St. Isidore, at Rome [now in the archives of the Franciscan Monastery, Merchants' Quay, Dublin.] That MS. belonged to the convent of Donegal with which Colgan was associated . . . and in company with other MSS. were undoubtedly in Colgan's hands." ¹

It will be seen that almost every treatise on Colgan of necessity fixes attention on Donegal and its writers, who have aided in conjunction with this "learned native of Glen-tochair" to place the classic figure of their county on the superstructure of Irish ecclesiastical history, literature, and topography.

The place occupied by Donegal in early Christian civilization has been unique, we find her present from the first, sending forth apostles of religion, recording in the pages of history its progress, successes and vicissitudes, founding schools and universities abroad to impart knowledge, and extend literature, and when the dark wave of a returning barbarism had almost washed down the beacons and marks, that guided the Christian philosopher in his

¹ *The Book of Hymns*, Part I. edited by J. H. Todd, pp. 7, 8. (Dublin, 1855).

unerring way, the children of Donegal were found rescuing from the inundations many treasured relics of antiquity, thereby contributing towards the distinction we claim as a nation, as pioneers in the cause of progress, Christianity, and civilization throughout Western Europe.

Eugene O'Curry has nobly vindicated Colgan's reputation from the attempted aspersions of some of his critics, when he says,—“In fact Colgan, like Keating, simply undertook to publish through the more accessible medium of the Latin language the ancient lives just as he found them in Gaedhlic, and it would be more becoming those who have drawn largely, and often exclusively, on the writings of these two eminent men, and who will continue to draw on them, to endeavour to imitate their devoted industry and scholarship, than to attempt to elevate themselves to a higher position of literary fame by a display of critical pedantry, and what they suppose to be independence of opinion, in scoffing at the presumed credulity of those whose labours have laid in modern times the very ground-work of Irish History.”¹

O'Donovan styles Colgan “the most remarkable Milesian that Ireland ever produced,”² and when supporting his derivation of *Grianan*, says it simply means *solarium* “as invariably rendered by the erudite and honest Colgan.”³

The late Rev. C. P. Meehan says “It was then Colgan, Wadding, Fleming, Conry, and others devoted the opulence of their learning to the composition of works which were

¹ O'Curry's *MS. Materials*, pp. 341-342 (Dublin, 1861).

² O'Donovan's *Ordinance Survey Letters*, R.I.A., County Donegal, (Aug. 19th, 1835).

³ O'Donovan's Letter to O'Curry, from Dungiven, Aug. 2nd, 1834.

soon to spread the reputation of Irish genius over Europe ; and which are even now the most valuable antiquarian and theological monuments of the period."¹

Father Meehan's respect for Colgan's memory extended to procuring a painting copied from his portrait on the walls of St. Isidore, at Rome, that represents Colgan seated in his cell, in front of a table, surrounded by his books and manuscripts. This portrait Father Meehan presented to the National Gallery of Paintings in Dublin, where it can be seen among the portraits of distinguished Irishmen.

Canon O'Hanlon gives an accurate and appreciative account of Colgan's labours ; no one could be better qualified, he being himself an able and lifelong labourer in the same cause of Irish hagiology and antiquities.²

John F. Gilbert, F.S.A., who has thrown a hitherto unknown light on the records of Irish History, particularly on the portion that refers to the seventeenth century in his works *History of the Affairs in Ireland, 1641-52*,³ and its companion, *History of the Irish Confederation and the War in Ireland*,⁴ has in his volume descriptive of the *National Manuscripts of Ireland* (1884) ; put into concise order the historical facts relative to the Donegal writers of the period we are treating of. Gilbert's notice of the *Annals of the Four Masters* is too extensive for insertion here,⁵ but we shall enhance this introduction by quoting his reference to Colgan.

¹ "*Flight of the Earls*," by Rev. C. P. Meehan, p. 345 (1870 Edition.)

² O'Hanlon's *Lives of the Irish Saints*, vol. 1.

³ Dublin, 1879, etc.

⁴ Dublin, 1882.

⁵ Gilbert's *National MSS. of Ireland*, pp. 311—315.

“John Colgan, born in Donegal in 1592, became a member of the Irish Franciscan Community at their College, at Louvain. To him was entrusted the task of digesting, translating into Latin, and editing the manuscript materials collected through the exertions of the Irish Franciscans for the hagiography and history of their country. The first published result of Colgan’s labours was a collection in relation to the Irish saints whose festivals occur in the months of January, February, and March. This volume issued at Louvain in 1645, was in 1647 succeeded by another of similar character, connected with three patron saints of Ireland, Patrick, Columba, and Brigid. These volumes have always held a high place in connection with the early history of Christianity in Europe, as well as with the antiquities and literature of Ireland”. Colgan was also author of a treatise on the life and works of Duns Scotus, published at Antwerp in 1655, and in which he maintained that Ireland was the native land of the famous “Subtle Doctor”. Colgan’s death took place at Louvain in 1658.

“Amongst his unpublished works were some of great importance on the labours of, and establishments founded by Irish missionaries in Great Britain and on the Continent. From the few leaves which now survive of these volumes, one page has been re-produced on the present plate.¹ It contains a catalogue of portion of the contents of the fourth book of the work which related to the monasteries founded or administered in other countries by early Christian missionaries from Ireland. At foot of the page has been added a fac-simile of the signature of Colgan”.²

¹ See *fac-simile plates National MSS.* by Gilbert.

² *National MSS. of Ireland*, p. 315.

Gilbert has also given a *fac-simile* of Colgan's letter written at Louvain, April, 1642, addressed to Luke Wadding, the original of which is now preserved in the archives of the Franciscan Order in Dublin.¹

Although all that is at present accessible referring to Colgan has been collected so far as time and circumstances have permitted; yet, but an imperfect summary has been obtained; still, it is to be hoped that this compilation may serve to foster an interest among more youthful students, and lead others better qualified for the work to undertake a closer investigation. Traditional, historical, and antiquarian relics, are abundantly scattered throughout each of the ancient divisions of Donegal, and it only requires skilled and willing gleaners to gather in the rich harvest.

The object aimed at by the compilation of this collection, has been to present an outline of the field wherein students may obtain by greater research, more definite information. Should it serve to assist them to examine the way over which many of the illustrious writers of Tirconnell and Inis-Owen have journeyed, it will have accomplished all for which it is intended.

The original scope—a popular account and homely rendering of John Colgan's place as a writer and scholar of the seventeenth century—has been extended. Other prominent writers of Donegal are noticed, who, in ancient and modern times, by their genius and learning, at home and abroad—have upheld the name, and extended the fame of the Irish race.

¹ Gilbert's *Hist. Affairs in Ireland*, vol. 1, part 2, page 407.

No person can be more impressed than the writer with the defects and omissions that abound in these pages. Even their imperfections would have been more numerous had it not been for the generous aid rendered by several friends.

Among those to whom thanks are eminently due, and are tendered: the Author is indebted to John F. Gilbert, F.S.A., Librarian of the Royal Irish Academy; the Author is specially indebted to George Sigerson, M.D., F.R.U.I., etc., he supplied many notes and gave much useful information, which was always of a reliable kind. Father Hill, O.S.F., placed at his disposal the Library of the Franciscan Convent, Dublin, where the Irish Records, books, manuscripts, formerly in the College of St. Isidore, at Rome, are now preserved. The Rev. Philip O'Doherty, has been untiring in unearthing and furnishing much local information connected with the birthplace of Toland, Macklin, and Colgan. Rev. J. C. Cannon, and Rev. P. F. Brennan also gave a list of names and particulars of authors that might otherwise have escaped the Author's observation.

To the Director of the University of Louvain, M. Adolph Tielemans; the Conservator of the Burgundian Library, Brussels, M. Tetis, and Frère Didace, of the Order of Charity (that now occupies the buildings at Louvain formerly the College of St. Anthony of Padua) the Author is indebted for many extracts made from works under their care.

A work in the French language by M. Van Buck (one of the Bollandists) has been availed of for many passages relating to Colgan and Louvain.¹

¹ *Études Religieuses Historiques et Littéraires*, Paris, 1869.

Many particulars connected with the writings of Isaac Butt have been obtained from Mr. James Collins of Drumcondra, who for years performed the duties of amanuensis, and enjoyed Isaac Butt's friendship.

Extracts from Latin originals that now appear for the first time in English, have been rendered by the Author's son, Patrick Edward Doherty, B.L.

INIS-OWEN AND TIRCONNELL.

I.

GARTAN.

Within a century after the death of St. Columbkille, (which occurred on the 9th June, A.D. 597.) St. Adamnan, or St. Eunan, a native of Donegal, patron of the diocese of Raphoe, wrote the life of St. Columba.¹ This memoir has not only immortalized the writer but it has furnished the text for one of the volumes of a distinguished Irish Archæologist, i.e.—Dr. Reeves, Protestant Bishop of Down,² as well as for Montalembert's *St. Columba*.³

St. Columbkille was born at Gartan, in the territory of Tirconnell, near the base of the Glendowan mountains.⁴

Manus O'Donnell chief of Tir-Connell, who died in 1532, has furnished the fullest collection of the acts of St. Columba, the patron saint of Tir-Connell.

Dr. Henthorn Todd and Eugene O'Curry made a visit to the Bodleian Library, Oxford, in July, 1849. From O'Curry's inspection it is placed beyond dispute that there the original of O'Donnell's life of St. Columbkille is preserved. The manuscript it would appear became by some means the property of Sir James Ware, then afterwards that of the Duke of Chandos, at the sale of whose library

¹ *Vita Sancti, Columbæ*, auctore Adamnano.

² *Life of St. Columba*, by Rev. W. Reeves, I. A. Society, Dublin, 1857.

³ *Monks of the West*, vol. 2.

⁴ A posthumous English translation of *Adamnan's Life of St. Columba*, by Dr. McCarthy, Bishop of Kerry, has been published by Duffy, Dublin, (1889.)

by auction, commencing March 12th, 1766-7, the work was purchased by Mr. Rawlinson. Manus O'Donnell records how it was he who had ordered the part of this life which was in Latin, to be put into Gaelic, and who ordered the part that was difficult (i.e. very ancient Irish,) to be modified, and who gathered and put together the parts scattered through the old books of Erin, and who dictated it out of his own mouth *with great labour and a great expenditure of time* in studying and arranging all its parts, as they are left here in writing by us, in love and friendship for his illustrious Saint, Relative and Patron, to whom he was devoutly attached". At the sale this work was disposed of for twenty-three shillings!—Happily it has been preserved. It was written—"Ἀ κατ'ἑν Πρηνιτ-να-τρί ναματ, i.e. at the Castle of the Port of the three enemies", now called Lifford.¹

In this work Manus O'Donnell describes the territory of of Gartan.—“That land, Gartan, which lies in the County of Tir-Connell is desolate, even to the appearance of a wilderness, on account of the very lofty mountains which take up its whole extent to the north, but a declivity which is adjacent to the more cultivated plains and exposed to the rays of the sun, and lakes situate at the foot thereof, render it most delightful in the Summer season”.

LOUGH BEAGH

St. Columcille was born on the 7th December, A.D. 519 (as Colgan, has the date), O'Donnell gives 520, and Reeves gives 521, as that most likely to be the true period; ² he was forty-two years of age when he removed to Iona; his death occurring there thirty-four years later.

¹ *Proceedings R. I. A.*, vol. v. p. 162. Irish Manuscripts in Bodleian Library, Oxford, Dublin 1851.

² Reeves' *St. Columba*, p. lxxix, notes, l. and m.

Around Gartan as the birth-place of St. Columbcille, shall always be centered a portion of the interest and veneration that is attached to his name.

The parish of Gartan extends north to Calabbar Bridge, where the road to Dunlewy branches off. Its western boundary skirts west of the Dooish mountain, as it rises 1994 feet over the waters of Lough Glen-Veagh. Through a chasm formed by some mighty convulsion, the Lough extends for a distance of about three and a-half miles in length, by an average of about four hundred and fifty yards in breadth. Here is 'Lone Glenveagh'.—The weird beauty of the place must be seen, it cannot be painted or sufficiently described.

"If your fancy be a glowing one, put it to its most fervent test in picturing the wildest, sweetest, weirdest, and most gloriously beautiful spot within its power of creation, and you have not then got a glimpse of the magical fascinations of Glen Veagh". After describing its varied beauties in every line of which the words appear in the natural groupings of an inspired poet—Wakeman thus apostrophizes it—"Grand Glen Veagh! Noblest of all Erin's wondrous valleys, because grandest fashioned by the Infinite Artificer, and as yet unsmirched by the defiling hand of gain".¹ Such is the northern foreground of what O'Donovan calls "the very wild parish of Gartan". As we proceed south, its eastern confine passes through the centre of Lough Kibbon, (a corruption of its Irish name *Loch-mhic-Ciabain*,) we reach Gartan Loch, or Lough Beagh, sheltering amidst the more "cultivated

¹ Edgar L. Wakeman's *A foot in Ireland*, Chicago, 1888.

plains", mentioned in 1532 by Manus O'Donnell. This Lough extends in a south-westerly direction about two and a-half miles, with a more sinuous foreground, and is from a quarter to half a mile in width. Here on its banks St. Columbcille was born.¹

The lines of St. Mura of Fahan cited by O'Donnell and the O'Clery's are :—" He was born at *Gartan* by his consent; And he was nursed at *Cill-mic Neoin*,² and the son of goodness was baptized³ at *Tulach Dubhglaise* of God".⁴

Dr. Reeves observes that the local traditions decidedly confirm this Irish account.⁵ The writer, several years ago traversed every spot of this district, and stood on the flagstone pointed out by the people as *St. Columbkille's Stone*, that marks the place where it is traditionally stated he was born. This stone is to be seen to the S.W., in the townland of Ladoo.

O'Donovan confirms that the traditions were faithfully retained as to the birth-place of Columbkille, and the stone was pointed out at the time of his visit.⁶ There is a disjointed tradition about a hound connected with the flagstone which would require more time to collect and place in order of narration than were at our disposal.

The stone is about eighteen feet in circumference, and is indented with about sixty holes of average depth of two and-a-half inches. The flagstone itself is about six inches thick.

¹ O'Donovan's *Ordnance Survey Letters Donegal*, 1835.

² Kilmacrenan (CILL-mac-Nenan.)

³ Colgan's *Trias Thaum.* p. 393. a.

⁴ *Tulach-Dubhglaise* is now Temple-Douglas, where the ruins of a graveyard and site of a church stood.

⁵ Reeves' *St. Columba*, p. lxviii.

⁶ O'Donovan's *Ordnance Survey Letters*, Donegal, 1835.



IONA.

(As it appears from Staffa.)

II.

IONA.

Looking back into the obscurity of the past, specks of light appear studded over the darkness shining like stars on the darkest night. Among the clearest were the lamps of knowledge, lit up and maintained by the genius and sanctity of our Donegal kinsmen.

In the beginning of the sixth century, Tirconnell sent forth a noble representative, in the person of Columba—who is locally better known as St. Columbkille, *i.e.*, “Dove of the Churches”. After founding the Monastery of “Derry-Columbkille”,¹ he carried amongst the ancient Briton and the Pict, the faith taught by our National Apostle.

¹ The modernized Londonderry.

The fame of Iona soon spread a ray of light over both sea and land, until it became the beacon that guided the pilgrim to its sanctified retreat. And for centuries it remained selected as the resting place for the ashes of all who were celebrated, throughout Pictland and Scotland.

A short description of Iona, derived from authentic sources and from personal observation, may interest some who may not have had an opportunity of examining this historical island.

Hy, I, Columbkille, or IONA,¹ is a comparatively small island lying off the greater island of Mull, on the Western Coast of Scotland, in latitude $56^{\circ} 40''$ (north), and longitude $6^{\circ} 45''$ (west). Its position in reference to Ireland, is to be found in a line produced slightly east by north; from Malinhead in Inis-owen, till it reaches Skerryvore Light House, as it stands isolated in the Atlantic, and distant from Malin Head about sixty-five miles; thence at right-angles from Skerryvore, or about twenty-five miles due east lies the Island of St. Columbkille.

Iona extends in length, from N.E. to S.W. about three miles, and from about a quarter of a mile at its northern end it broadens out to the westward to one and a half miles. At a point about one mile from its northern end it returns to a width of about one mile, which it maintains throughout to its southern extremity.

Its western coast line is irregular in outline; where,

¹ Reeves says:—The word (Iona) as it stands in Adamnan is an adjective, was suggested by Colgan—although, from a faulty transcript of a MS. of eighth century now in the public library of Schaffhausen, he was led into the error of supposing Iona to be its correct form instead of *Iona*—Reeves' *St. Columba*, p. 25

from its exposure to the continual wash of the Atlantic, several slight embayments, called ports, have been formed. The native population (now about two hundred) speak the Gaelic language; and give each port, rock, or knoll, on the island its distinctive name, derived in many instances from the traditions associated with St. Columbkille or some of his disciples. The ports, or landing places, are named *Port-Ban*, the white Port; *Port-naclach geal*, Port of the bright stones; *Port beul moir*, Port of the large mouth.

The eastern coast line, from its more sheltered position, is not so irregular, between which and the low lying promontory of the Ross of Mull passes the channel, about one mile in width, named by Adamnan in his *Life of St. Columba*, "*ultra Fretum clamatum*",¹ and now called the *Sound of Iona*.

About half way on the eastern shore occurs the present principal landing place, near *Port Ronain*, named after St. Ronan, the *Ronan Fionn* of 22nd May in the Irish Calendar, of *Lann Ronain Finn*, in Iveagh in Ulster.²

Here, at a rude inclined slipway of a form almost as primitive as it existed in the days of St. Columbkille, pilgrims and passengers are landed. Advantage has been taken, to utilize the original trap rock of which the landing slip is formed, by smoothing its rugged inequalities, into something approaching an even surface, and filling up the gaps with irregular stones set in cement-mortar so as to form a permanent face work. Here the boats that attend on the well-managed steamers, that sail daily from Oban during the season, land and embark their passengers.

¹ Lib. i., cap. 43.

² *Martyrology of Donegal*, I.A. and C.S., 1864, p. 137.

PHYSICAL APPEARANCE.

Approaching the island from the south-east, and on rounding the western point of the *Ross of Mull*, one wonders how ever the captain of the *Grenadier* pilots the steamer in safety through the numerous islets and sunken reefs that are scattered here in profusion. Iona appears suddenly in view! It presents at first sight the appearance of a low-lying, weather-beaten island. Proceeding up the *Fretum*, or Sound, patches of cultivation, interspersed with pasturage, are seen among the *enocans*, and the escarpments of the *druims* that form the rugged outline of the island. None of the hills is lofty enough to be styled a *Sliaiv*; the highest on the island, the *eminus supereminet* of Adamnan, is called *Dunii*, the summit of which is stated to be 330 feet above the level of the sea. *Dunii* is a conspicuous object, and lies N.W. of the landing slip, about half a mile distant, rising above the slightly sloping plateau that runs north of the slip, and along the eastern shore. Here over this plane are scattered the chief ecclesiastical ruins, as well as the chief *religs*, or cemeteries, that are found on the island.

RUINS.

Leaving the slip, and advancing by the principal road in a N.E. direction, within an area of about half a mile in length and a quarter of a mile in width, are to be seen the remains of the convents and churches.

Near the modern village, are the ruins of the *Nunnery* and the *Tempul Ronain*. The cross of *St. Adamnan*, or *St. Eunan* of Raphoe, formerly stood at the N.E. end of

the village over the port or landing place, to which it gave the name *Port a crioirean*, or the Port of the smaller cross.

DESTRUCTION OF THE CROSSES.

This Cross of Adamnan has disappeared, and may have been one of the many crosses destroyed or thrown into the sea, by order of a synod, or provincial assembly—as is recorded in the (New) *Statistical Account of Scotland*, on the authority of a writer giving a short description of Iona in 1693.—“In this ile was a great many crosses, to the number of 360 which was all destroyed by one provincially assembly, holden on the place a little after the Reformation. Their foundations is yett extant; and two notable ons of a considerable height and excellent work untouched”.

Sacheverell, governor of the Isle of Man, who visited Iona in 1688, says:—“The synod ordered 60 crosses to be thrown into the sea”.

Thomas Pennant, who visited Iona in 1772, says:—“On this road is a large and elegant cross, called that of *Macleane*, one of three hundred and sixty that were standing in this island at the Reformation (*Short Description of Iona* 1693, Advoc. Lib. MS.) but immediately after were almost entirely demolished by order of a provincial assembly, held in the island”.¹ Pennant does not consider the numbers were out of proportion to the ten centuries, during which the island had been held in such veneration, for he adds—“It seems to have been customary in Scotland for individuals to erect crosses, probably in consequence of some vow, or perhaps out of a vain hope of perpetuating their memory.”

¹ Pennant's *Voyage to the Hebrides*, vol. 2, p. 241 and following (Chester, 1773).

This question of the "Destruction of the Crosses", would appear to have become a tender subject for some writers, of distinction who have described Iona. Dr. Reeves says¹— "Their number was great indeed if the anonymous writer of 1693 be deserving of credit", and proceeds after quoting New Stat. Acct. vii. pt. 2, p. 314 which gives the number destroyed to be 360—"Sacheverell", as cited by Pennant states that "the synod ordered 60 crosses to be thrown into the sea", but Pennant, in speaking of the *Clòca bheca* (or speckled stones), says—"Originally" (says Mr. Sacheverell) "here were three noble globes, of white marble, placed on three stone basons, and these were turned round, but the Synod *ordered them and 60 crosses* to be thrown into the Sea".² Dr. Reeves continues—"It is alleged that multitudes of them were carried away to different parts of Western Scotland, and among them the two beautiful crosses of Inverary and Campbelton. This is all very irrational, it only wants a 5 instead of the cypher, in the total 360, to complete its absurdity. There probably never were more than two dozen real crosses standing at anyone time, and if every tombstone in the cemeteries which ever had a cross of any form inscribed on it were included, the number 360 would not be arrived at", then Dr. Reeves asks—"If some were thrown into the sea, why any left standing?" and winds up by quoting from Mr. David Laing's Letter to Lord Murray (1854, p. 12), wherein that writer states his belief that as to 360 stone crosses having existed in the island, this should be considered as very

¹ Reeves' *St. Columba*, pp. 419-420.

² Pennant' *Voy. Hebrides*", vol. 2, p. 251.

apocryphal, and their alleged destruction by the Reformers as, at best, a vague tradition".¹

Dr. Johnson, in 1773, says—"The place is said to be known where the black stones (Cìocha bheà)² lie concealed, on which the old Highland chiefs, when they made contracts and alliances, used to take the oath which was considered as more sacred than any other obligation, and which could not be violated without the blackest infamy. In those days of violent rapine it was of great importance to impress upon savage minds the sanctity of an oath, by some particular and extraordinary circumstances. They would not have recourse to the black stones, upon small or common occasions, and when they had established their faith by this tremendous sanction, inconstancy and treachery were no longer feared".³

Henry Davenport Graham⁴ published a series of 52 plates with letter-press description, which was seen by Dr. Reeves—since he quotes from it the particulars of St. Martin's cross, which Dr. Reeves calls a noble monument, opposite the west door of the cathedral, "fourteen feet high". The next cross in Graham's collection "St. John's cross", is also mentioned by Dr. Reeves. Graham describes as having been similar to "St. Martin's cross", "but of which only a portion remains", Graham adds however—"It must have been knocked down by a most violent blow, for it is broken short off at the base".

From whence came the *violent blow*? Laing might reply :

¹ Reeves' *St. Columba*, addition notes—pp. 419, 420.

² Speckled stones.

³ Johnson's *Western Highlands of Scotland*, p 244 (Dublin, 1775).

⁴ Graham's *Antiquities of Iona*, London, 1850.

“a vague tradition!” and be afterwards quoted as an authority.¹

Pennant did not doubt the account he has left on record of the 360; and Sacheverell may have left out the 3 in his account; violence was used as shown by Graham. The Rev. J. S. F. Gordon, D.D., says—“Like the tombstones the crosses consisted of a single slab of mica slate, a stubborn subject for a chisel, albeit the sculpture was elaborate in intricate tracery. Not very long ago when any one from the adjacent islands desired a tombstone, they conveniently helped themselves at Iona—Consequently humble cottars in Mull and Lorn sleep unconsciously under a monument carved for an ecclesiastic or a chieftain. The same handy arrangement holds good in Iona itself—‘Calvinian heretics’, reposing under borrowed flags of accommodation”.²

Is it probable that during ten centuries, “when it was customary either from a vow or in the vain hope of perpetuating their memory”—“to erect crosses in Scotland”, as Pennant affirms—not three individuals, “ecclesiastic or chieftain”—were yearly interred in Iona, over whom it would be considered a token of Christian respect to inscribe on their monumental slab “a cross of any form?” “St. Matthew’s cross”—is a fragment. “St. Adamnan’s cross”—has disappeared. “St. Brandon’s cross”—no trace remain-

¹ The Lords Justices, September 13th, 1632, issued an order with the advice of the Privy Council, to break down, deface, and demolish any Convent at Lough Derg, County Donegal, and this order not being sufficiently attended to, an act of Parliament was passed in 2nd year reign of Queen Anne (1703), against Pilgrimages in general; Richardson’s *Folly of Pilgrimages*, pp. 44-45 (Dublin, 1727.)

² Gordon’s *Iona*, p. 37 (Glasgow, 1885).

ing. "Torr Abb",—the socket of a cross is said to have been observed. "Ἡ Ἐκτοῖς ἁγίοις"—(The great crosses) have been long since removed.

These were prominent crosses, but they have vanished; and their "alleged destruction" is, "at best a vague tradition!" Dr. Reeves, very properly qualifies the quotation in a foot-note, where he says—"There is however, nothing in such a tradition inconsistent with the Reformation movement in Scotland".¹

IRISH INSCRIPTION.

Among the inscriptions on the slabs that remain, only two have a special Irish interest, because on these are graven almost the oldest form of Irish lettering that is to be found on mural monuments. They appear unquestionably more ancient than any others now remaining in Iona.

Maclean's Cross, generally agreed to be a vulgar misnomer,² is supposed to occupy the site of the cross referred to by Adamnan, *in margine cernitur viae*, and which Dr. Reeves observes "is the only one remaining in the island whose position answers this description. Its age probably is not so high as the date of these memoirs (Adamnan's), but it may occupy the site of an earlier and less elaborate monument",³ Graham's plate of this cross, which he says—"is supposed to be contemporary with St. Columba", exhibits in outline a highly artistically carved cross of Irish pattern, 11 feet high and only three inches thick, of hard whinstone. On the projection of the cross

¹ Reeves' *St. Columba*, p. 420, note r.

² Reeves' *St. Columba*, p. 421.

³ *Ibid*, p. 231, note f.

standing above its circular head, is an unmistakable *Fleur de lis* carved in relief, and the arms of the cross extending right and left beyond the circumference of the circle have carved, on one a chalice, and on the other, a dagger or short sword; on the circle itself is a draped figure representing the Crucifixion with a girdle and crown, while the main stem of the cross has carved tracery of a kind certainly not bearing any characteristic of work done at the date ascribed to it. It is much too floriated.

The stones bearing Celtic inscriptions have an Irish, if not a wider interest. An attempt appears to have been made to deprive them of their proper signification.

Whether it has been done from ignorance or system it matters not. Pennant refers to them thus—"Among these stones are found two with *Gaelic* inscriptions, and the form of a cross carved on each; the words on one were *Cros Domhail fatàsich*, or *The Cross of Donald Long-Shanks*"—[assuming *fat* to be from the adjective *fada* long, the Gaelic word corresponding to "shanks", is *lurga*, so that how Pennant could render *fatàsich* into "Long-Shanks" must remain a mystery]—"The other signified the cross of *Urchvine O Guin*. The letters were those of the most ancient *Irish* alphabet, exhibited in Vallancy's *Irish grammar*".¹

Graham² gives illustrations of these stones—the first he describes as a very ancient stone, with a cross and Gaelic inscription *Orar anmin Eogain*"—[corresponding to Pennant's *Urchvine O Guin*]: Graham proceeds to explain the inscription thus—"ORAR probably stands for MORAR or

¹ Pennant's *Voyage to the Hebrides*, vol. 2, p. 249.

² Graham's *Antiquities of Iona*, photos 22-25.

MOR'EAR (great man, or lord). ANMIN, not explainable. EOGAIN, Eoghan, Ewen", and adds—"The stone is so much worn, that it is with great difficulty that this inscription can be made out, but when the sun shines upon it, the letters are distinctly traceable when examined with attention".

The second he calls the—"Disputed inscription", as if the first has been irrevocably fixed and determined. *Or Domail Fatasich* (the cross *Domhail Fatasich* of Pennant); no one, says Graham, of the inscriptions in Iona has been so much written about as this, and antiquarians do not agree as to its signification. "It is in the old Gaelic characters and has been usually interpreted into *Donnell Fadachasach* "The cross of Donald Long-Shanks".

Here is what the Rev. J. S. F. Gordon, D.D., of St. Andrews Glasgow says, so recently as 1885.¹ "From an accurate drawing made by James Logan, Esq., it appears that what is now legible is but a fragment of a much larger inscription, in the old Gaelic character and runs thus—ON DO MAIL FATA, etc" the learned doctor adds—"This is, doubtless, the fragment of the tombstone placed over Alexander Macdonald, the second of the Glengarn line, who died by violence, and was certainly buried in *Relig Orain*, the family burying place in 1461. No one of the inscriptions at Iona, has been so much discussed as this one".

How ON DO MAIL FATA is connected with the second of the Glengarn line, and what it signifies, the learned doctor does not explain, though he destroys his "Glengarn theory" by inserting² an extract on these inscriptions from Reeves' *St. Columba*.

¹ Gordon's *Iona*, p. 10.

² Gordon's *Iona*, p. 34.

Dr. Reeves says:—"The oldest tombstones in the cemetery are the two with the Irish inscriptions—*OR AR ANMIN EOḠAIN*, *Oratio super anima Eogani*.

✠ *OR DO MAILFATARIC* *Oratio pro Maelpatricio*.¹ Here we have the "*Cross Domhail fat'aisch*" or "The cross of Donald Long-Shanks" of Pennant; whom Graham follows at an improved guess by saying *Donnell Fadachasach*, the interpretation remaining same as Pennant's. Dr. Gordon, beats this with his "ON DO MAIL FATA" which he places (doubtless) as the tombstone of "Mac Donald the second Glengarn".

Dr. Reeves, under date, A.D. 1174,² gives, "*Mael-patraicc Ua Banain episcopus de Condere, obiit in Hi Coluimcille*", and says "*Maelpatricc*—The little rude slab, in the Reilig Orain at Hy, bearing an incised cross with the inscription *OR DO MAILFATARIC*, 'A prayer for *Maelpatrick*,' may be commemorative of him. In the interval between July, 1852, and July, 1853, when the writer visited Hy, part of the slab (which is of red sand-stone) bearing the last part of the inscription had exfoliated and disappeared. This inscription as well as the other Irish one in the Relig Orain has been a fruitful source of speculation to native antiquaries".³

In the *Four Masters*, under the year 1174, is recorded "*MAOL PATTRAICC UA BANAIN*, Eppcob Condepe agur Dhal Aiarde fear aghmhoneac lán do naimne, do cennra agur do gloine ciorde do écc co feactnac mo

¹ Reeves' *St. Columba*, p. 418.

² Reeves' *St. Columba*. p. 408.

³ *Ibid*, p. 408, note m., also *Iona*, by J. Huband Smith, *Ulster Journal Archaeology*, vol. 1, pp. 84, 85, 86.

h 1 Cholaím Chille iap Seanpataric éogairé" i.e.—"Maolpatrick O'Banain Bishop of Connor and Dal Aradia, a man to be venerated, full of sanctity of life, mildness and purity of heart, died in a good old age in Hy of Columbkille".¹

Colgan in the *Triadis* also notices this Maol-Patrick. Considering that these inscriptions have been a fruitful source of speculation to native (Scottish) antiquaries, Dr. Reeves, in his *St. Columba*, might have pointed out their rendering more authoritatively, thereby laying the spectres of *Donald Long Shanks*, and *Urchuaine O'Guin*, with a *Requiescant in pace* for ever!

AUTHORITIES.

The *Cros Domhail fat'asich* of Pennant, the *Or Domail Fadachasach* of Graham, and the *On do mail Fata* of Gordon, is properly rendered by Dr. Reeves as ✠ $\overline{\text{OR}} \text{ } \overline{\text{OO}}$ MAILPATARIC , $\overline{\text{O}}$ being a well recognized form of contraction used in ancient Irish inscriptions and MSS. for the word opair , or opat , a prayer and rendered by Reeves, *Oratio*, oo for *pro*, 'mail , a servant of, pataric , Patrick, i.e.—"A prayer for the servant of Patrick" the ✠ denoting the sign of the Bishop,— MAIL PATRAICC uá banáin (as we have seen) being Bishop of Connor and Dal' Aradia, Down and Connor.

The (*Urchvine O'Guin*) of Pennant, and the (*Orar anmin Eogain*) of Graham, becomes as stated by Reeves $\overline{\text{OR}} \text{ } \overline{\text{AR}}$ ANMIN EOĞAIN , *Oratio super anima Eogani*. $\overline{\text{OR}}$ contraction for ORAIT , AR ANMIN , on the soul *anima*, EOĞAIN , Eoghain, *Eogani*, i.e. A prayer on the soul of Eoghain.

¹ See note O. by O'Donovan, under year 1174. *F.M.*

It is quite possible that this slab and inscription was originally laid over Eoghan (ua Cearnaigh) aircinnech Doine, who died on the 18th Kals. Jan. 1096, as given by the Four Masters. Reeves gives the date of the death of the Aircinneach, or Superior Eoghain O'Cearnaigh, of Derry as occurring on the 15th Decr., 1096.¹

¹ J. Huband Smith contributed an interesting article on Iona to the *Ulster Journal of Archaeology*, vol. 1, pp. 79-91, in which he enters the correct rendering of the Irish inscriptions, this volume was published in 1853. Reeves' *Columba* is dated 1857, Smith points out that Pennant, Maclean, Benjamin Motte, Graham, and even Dr. Danl. Wilson in his *Archaeology and Prehistoric Annals of Scotland* are all more or less incorrect, W. F. Skene in his "Ancient Inscribed Scottish Monuments" appears to approach nearest to the correct rendering.

III.

THE O'BROLCHAINS.



From plate *xxli.*, Pennant's *Tour in Scotland*, Chester, 1774.

Eclur-mor.

IONA.

The cathedral, or eclur mor, is stated by Reeves and others to be an edifice of the early part of the 13th century: "The capitals of some of the columns exhibit bas-reliefs similar to many found in Ireland. The inscription on a capital of the S.E. column clearly denotes the name of the builder, which tends to confirm a belief that artificers were in part hereditary during the Middle-Ages. The *Ua Brolchain*, a branch of the Kincl-Owen, were an old family in Inis-Owen.¹ The first of the name mentioned in the Irish

¹ Reeves' *St. Columba*, p. 406.

Annals is *Maelbrighoe ua bpolchan*, styled by the "Four Masters" *Ṗṛomīraor*, or chief artificer of *Eynn*; and his death is set down at 1029. Reeves quotes *Ann. Ult.* where he is styled (Chief Mason of Ireland) *Maeliora ua bpolchain*, Lector of *Both-Chonair*, in Inis-Owen, the wisest senior in Ireland, died 16th January, 1086.¹ *Deoh mac Mael-iora ua bpolchain*; who is styled *præcipuus lector*, died 1095, and at 1097, *Mael brighoe (Mac an tṛaor)*, son of the artificer, *ua bpolchain*, who had become Bishop of Kildare, died. Of this family, *Mael-colaim* and another *Mael-brighoe*, were bishops of Armagh, dying in 1122 and 1139 respectively, and *Flaithbertach ua bpolcain*, coarb of Columbkille died at Derry 1175, about this time (1164) the abbacy of Hy was offered to Flaithbertaigh—but owing to the task of re-erecting his Cathedral of Derry, he was not permitted by the Archbishop of Armagh, and the King of Ireland to accept it.

Domnall ua bpolchain, prior of Derry, died April 27th, 1202. It is to this Domnal that the erection of the Eclus-Mor of Iona, is attributed. "On the capital of the south-east column under the tower, near the angle of the south transept and choir of the cathedral in Hy are the remains of the inscription ✠ DONALDUS O'BROLCHAN FECIT HOC OPUS, Graham says in 1850, "Two years ago the inscription was quite perfect, but since that time the corner of the capital has been knocked off, and some of the letters obliterated."² Reeves says he examined it in 1853 and found only DONALDUS O ECIT HOC OPUS. The inscription runs along the face of two sides of the

¹ *Acta. SS*, p. 108.

² Graham's *Iona*, p. 23.

principal abacus, so that the fracture of an angle removes the middle part of the legend as the column is clustered, there is an appendage to the abacus, on the face of which the two last words are continued at a right angle".¹ "This is the most ornamented with grotesque reliefs of any in the building. Those figured in Graham's *Iona* plates xii., 2, xlii., 1, belong to it. It has besides a monstrous animal with two bodies meeting in one head, a pair of griffins with tails entwined, and at the junction a grotesque head. 'Could these designs (Reeves asks), so characteristic of the Irish school be the *Hoc opus* of O'Brolchain?'"² To this query there only can be one intelligent reply. O'Brolchain, the *excelsus senior*, died 27th April, 1202. The Irish school and the Irish mind had founded Iona, and had mainly directed its usefulness for nearly seven hundred years. Donegal was the home of its founder, as it was now, in the beginning of the 13th century, the place from whence it derived its re-organization. After the first quarter of the 13th century, the Scottish element appears to have prevailed in Iona up to the date of its last abbot in 1492.

Petrie, in 1833, gave a drawing of an ancient bronze altar vessel, having an Irish inscription around its neck, "which is in a beautiful square Irish character" ✚ *OR* *Do maptan hu brolachain*, "Pray for Martin O'Brolchain". The Annals of Inisfallen, and Four Masters, shews that this Martin O'Brolchain was professor of Divinity in the Abbey of Armagh, and is called the most wise of all the Irish of his time; he died in the year 1188. This beautiful bronze altar cup is about three inches high, two

¹ Reeves' *St. Columba*, p. 109, note o.

² Reeves' *St. Columba*, p. 411, note w.

and a half inches in diameter, globular in form, narrowing to the neck and mouth to one inch in diameter. It was found in the ruins of an old church in Island Magee, Co. Antrim, it was used by an old woman of the neighbourhood for many years to hold oil for her spinning wheel.¹ It has two lugs cast on at the beginning of the neck for the purpose of allowing it to be suspended around the neck of the person in safety. It is at present in the Museum of Antiquities, Belfast; and as a work of art reflects great credit on the workman who designed it.

Shakespeare recognized one of the churches dedicated to St. Columkille. *Rosse*, a Scottish noble, asks—"Where is Duncan's body?" *Macduff* replies "carried to Colmeskill, the sacred storehouse of his predecessors, and guardian of their bones".² This however refers to another islet, Inchcolm, on the East of Scotland, in the Firth of Forth.

An Irish poet, when about flying from Ireland, who sought and obtained a refuge in his flight among the mountain slopes of Inis-Owen, where they overlook the Valley of Culdaff, sang of Iona:³—

"In that lovely isle, the North Star shines
On crownless kings, and saints without shrines,
There Jarls from Orkney and Heligoland,
And Thanes from York and from Cumberland,
And Maormars of Moray, and Lenix and Levin,
Cruel in life, lie hoping for heaven,
There leaguers from Norway and stern Macbeth.
Are stretched at the feet of the democrat Death.
And chieftains of Ulster, and Lords of Lorn,
There wait for the trump of all Souls' morn".

¹ *The Dublin Penny Journal*, vol. 1., no. 50, p. 412.

² *Macbeth*, Act 2, Scene iv.

³ *Poems* by Thomas D'Arcy Magee, p. 219, stanz. 11, New York (1869).

Iona, encircled in a halo of silvery waves, soon became the school from whence streams of civilization flowed, that spread over the adjoining countries, whilst the writings and precepts of its founder were held in highest veneration.¹

De Courcy, the first of the mailed Normans penetrating into Ulster, as told us by *Cambrensis*, the recorder of their defeats and advances, held St. Columba's writings in such veneration, that he carried them about in his excursions and hostings, making them do the part of peacemakers where his forces failed, and as the mirror of his own actions !

Dr. Samuel Johnson's impressions of Iona have since silenced many a "frigid philosopher"²—

"We were very near an island called Nuns' Island, from an ancient convent; here is said to have been dug the stone said to have been used in the buildings of I. Colm Kill. At last we came to I. Colm Kill, but found no convenience for landing, our boat could not be forced dry near the dry ground, and our Highlanders carried us over the water.

We are now treading that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians derived the benefits of knowledge and the blessings of religion. To abstract the mind from all local emotions would be impossible if it were endeavoured; and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present advances us in the dignity of thinking beings.

¹ Reeve's *St. Columba*, p. 313.

² Dr. Johnson's *Journey to the Western Highlands of Scotland*, p. 241 and following reprint (Dublin, 1775).

Far from me, and from my friends, be such frigid philosophy as may conduct us indifferent and unmoved over any ground which has been dignified by wisdom, bravery, or virtue. The man is little to be envied whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona".¹

The flags and other chiseled stones now strewn over the floor of the cathedral should be preserved by those who are now the custodians of these venerable ruins; and ought not be subjected to the continuous trampling of tourists. Is there no society in Scotland for the preservation of ancient monuments; or is Iona excluded from Sir J. Lubbock's Act?²

Donegal continued to furnish—during the golden age of Irish thought—leaders in the cause of Christian civilization and human enlightenment, many of whom have left the impress of their minds on the records of the sixth, seventh, eighth and following centuries—St. Baithene of Taughboyne; St. Mura, Maelmura, and Fothad the Canonist, natives of Inis-Owen, at the Abbey of Fahan, beneath the shadow and protection of "Aileach of the Kings", taught and wrote in the Scotie tongue and Celtic verse.³

The remnants of their writings that have come down to us, are received by historians and antiquarians as belonging to the highest order of merit of that period.

LUX IN TENEBRIS.

The social life of Ireland, like its climate, has frequently become overclouded for a time, generally by the influence

¹ Dr. Johnson's *Journey to the Hebrides*, vol. vii., original edition, p. 385.

² The Duke of Argyll is stated to be the owner.

³ *Fragments of Annals*, translated by O'Donovan, p. 11, etc, (I. A. and C. S., 1860), also O'Reilly's *Irish Writers*, pp. xli., lv., lvi.

of some foreign element, obscuring the brilliancy it cannot destroy; even during the so-called dark ages, Inis-Owen and Tirconnell sent forth their children to shed the light of religion and civilization abroad; whilst at home, they preseved their inheritance of sanctity and learning.

MARIANUS SCOTUS.

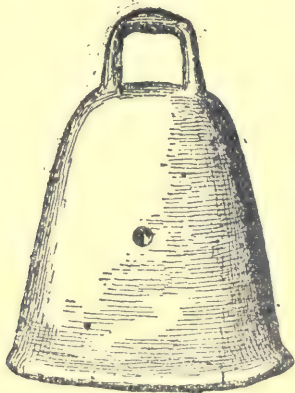
Abroad, the most celebrated Donegal man of that age, was *Muredach MacRobartaigh*, belonging to the family of the MacRobartaighs¹ of Ballymacrorty, the hereditary custodians of the "Cathach" or fighting standard of the O'Donnells. Under the name of *Marianus Scotus* he founded the Irish convent of Ratisbon. Born in 1028, he forsook the world in 1052; four years later he left his native mountains and journeyed into Germany, then the field of labour for many an Irish missionary. He lived as a monk for three years at St. Martin's Convent at Cologne, when he was ordained a priest; for ten years he cloistered himself in the Abbey of Fuld. He died at Mentz, A.D., 1086 in the 58th year of his age, leaving behind him—as we are told by continental authors—a great reputation for sanctity; and, "that without comparison he was the most learned man of his age, an excellent historian, a famous man at calculations, and a solid divine; that he was learned in the Sacred Scriptures, well skilled in all the sciences, of a subtle genius and of an exemplary life".²

His copy of St. Paul's Epistles, finished in 1079, illustrated with marginal and interlineary annotations, is still preserved

¹ Now commonly written Magroarty.

² For list of writings see *Wares' Writers of Ireland*, by Walter Harris, Book I., pp. 66 7, Dublin, 1764.

in the Imperial Library at Vienna. At the end of this transcript he has as a gloss upon the words "*Marianus Scotus*", entered his Irish name, *Muredach MacRobartaigh*, adding "*Scripsit hunc librum suis fratribus, peregrinis*";¹ showing that he had written it for the use of his brethern then traveling abroad.



[THE BELL OF ST. BOEDAN, Culdaff-Inis-Owen.]²

MAELISSA O'BROLLOGHAN.

About the time *Marianus Scotus* was teaching Christianity and literature on the Continent, at home, on a green slope of Inis-Owen, flourished the monastic abbey of Bothchonais now known as Templemore in the townland of Carrowmore, where the only remains that at present exist

¹ Gilbert's *National MSS. of Ireland*, p. 8, London, 1884.

² See *Crosses and Antiquities of Inishowen*, "PROCEEDINGS" R.I.A., 3rd Ser., Vol. ii. No. 1. p. 114.

to mark the site, are the ancient stone crosses, the outlines of the Relic, and penitential station.¹

Here taught Maelissa O'Brolloghan, the Inis-Owen divine. Colgan, tells us in his life of St. Molisius, that "he was a man celebrated for his virtues and sanctity of life,² and though the wreck of time and warlike tumults had snatched from us the deeds and miracles, they could not efface his illustrious memory as handed down by different writers". Born in the old peninsula, which Colgan calls "an honest place", deriving his origin from the family of O'Brolchain, of a noble and renowned lineage, who were descended from Eugenius the progenitor and founder of the house of O'Neill.

Colgan continues "The holy Maelissa in his early youth in the monastery of Both-Chonais, became imbued with learning, moral theology and disciplinary precepts, by which at length he progressed to the summit of perfection, so that no one of his age in all Ireland was found to excel him in the sanctity of his life, or his knowledge of science, few, indeed, if any equalled him. About the year 1070, when the holy Senior of Hibernia flourished, he was considered pre-eminent in the knowledge of science, religion, and antiquities, and was an accomplished linguist. Moreover, he was the author of many works which of themselves furnish sufficient and incontestable proof of his great erudition, and his knowledge of all the sciences".

Colgan further adds that some of his works were extant even in his own time, but all trace of those he refers to

¹ *Inis-Owen and Tirconnell*, pp. 47-49, Dublin, 1891.

² Colgan's *Acta Sanctorum Hibernie*, p. 108, and notes.

have been lost, only two poems in the Irish language attributed to Maelissa are known to exist, one of fifty-two verses, in which the author begs "God to keep him from sin", and the second is an exhortation, "to keep the fasts prescribed by the Church", it begins with "No feasting on Fridays", he died in A.D., 1086.¹

Colgan, referring to some notes, then in his possession, concerning this family of O'Brollaghan of the same place, says—"that owing to the vicissitudes of things, they did not then represent their former splendour". The charter of their ancient respectability given here on such an authority ought to be of greater value to an O'Brollaghan than if his genealogical tree bore the *imprimatur* of an "Ulster king of Arms".

IV.

ST. ADAMNAN: ST. EUNAN.

O'Donovan's close investigation produced the identification of St. Adamnan, Abbot of Iona, with St. Eunan, Bishop of Raphoe, and we are not aware that O'Donovan has been hitherto sufficiently accredited with the discovery.

Sir James Ware, in writing of the See of Raphoe says—"It seems, it was St. Eunan who erected the church of this abbey into a cathedral, and who is looked upon to be

¹ O'Reilly's *Irish Writers*, p. lxxx. Dublin, 1820.

the first bishop of this see. But upon the strictest inquiry I could make, I have not been able to discover the exact time in which he lived. It was not long since his bed hath been shown at Raphoe".¹ Harris was unable to throw any light on the subject, and Adamnan, whom the Venerable Bede calls "a good and a wise man, and one of very ample knowledge in the Holy Scriptures"² was handed down to us on the authority of so distinguished an antiquarian as Ware, as being a different individual from St. Eunan.

Lanigan, like Ware, was puzzled by the names, and recoiled from his own stroke towards its solution. Thus he says—"I strongly suspect that St. Eunan, who is usually called the first Bishop of Raphoe, was no other than Adamnan". Lanigan complains that "Colgan never mentions this St. Eunan", although, when it suits his own theory he frequently reproves Colgan, yet in this case he feels the want of Colgan's support: continuing he says—"These observations are not sufficient to shew, that Adamnan, has been changed into St. Eunan". Then begin his doubts—"The name Eunan is I allow, not favourable to the conjecture of his identity with Adamnan, but there might have been some reason for this variation of names, and a person better versed in the Irish language than I am might perhaps find some analogy between them".³

The person, "better versed in the Irish language", so devoutly wished for by Dr. Lanigan, was found a few years later on in O'Donovan. Writing from Maghera, O'Donovan

¹ Harris's *Ware*, vol. 1, pp. 269, 270.

² *Eccl. Hist. Lib.* 5, cap. 16.

³ Lanigan's *Eccl. Hist.*, vol. III., pp. 99, 100, (Dublin, 1822).

observes, "You mention that Stokes", (one of his assistants attached to the Ordinance Survey) "found out at Garvagh that St. Onan was Adamnan, I wish you would ask Stokes who told him that Onan was Adamnan, because I have not met one that could tell anything about him. It was I told Stokes, and I suppose he has mistaken me for Brian-na-Mann, (Mullan) the Senior of the oldest branch of the O'Mullans, esteemed for his honesty and noble principles. I spent all day yesterday with him, and I was never more gratified, he bears a very high character in the country, one corresponding to the characters given to the Irish chieftains, in the Annals of the Four Masters. I have not been able after a long search for Seanachies, to discover any one circumstance connected with (St. Onan) his life or era, all they remember is St. Onan was patron of Erigal (Co. Derry); but there is not one in Glenuller, that ever heard the name pronounced Adamnan, I got Brian Mann Mullan (who reads Irish well) to write the name for me as he thought it would be spelled in Irish and he wrote Onán: I told him that such a name does not appear in the Irish Calendar, and wrote for him *Áðáinnan*, aspirating the *ó* and *ín*, as Irish writers always do, and requested of him to pronounce that combination of letters according to his dialect. He pronounced it *Áúnan* (ä-ōō-nan) Awnan. The Irish pronounce the name, which they write *Áðáín*, some what like the diphthong *au*, in English".¹

O'Donovan gives numerous instances of the various inflections, and peculiarities of provincialisms used in many Irish words, and says, "It can be directly proved that St. Onan, is Adamnan. The pronunciation in the

¹ See also, *Inis-Owen and Tirconnell*, 1st series, p. 70.

parish agrees with the Irish spelling of his name, and Colgan, who well knew the pronunciation and the spelling, mentions in a note that Adamnanus was venerated (*colitur*) at Airegal, this is proof enough".¹

O'Donovan after defining the word Airegal (a place, locality, a residence, or habitation) an apartment, as Airegal Adamnain, *i.e.* Adamnan's place, residence, or church, continues, "I must return to Adamnan, (an old sage who puzzles me much); it appears that a St. Eunan (pronounced Unan), Bishop and Confessor, is the Patron of Raphoe, where his festival is kept on the 7th September. By his festival I do not mean that there is a holiday kept in honour of him, but that his name is mentioned in the Mass of that day. Now I have no books to refer to, but I am at present satisfied that *Onan* and *Unan* are a corruption of the name *Adámnán*, and I have a clear recollection that Colgan always explains, "*Comharba Choluim chille agus Adhamhnain*" (to be) Abbot of Derry and Raphoe, and that he states in a note that Adamnanus was venerated at Raphoe and Airegal; and by Comharba (Coarb) Adhamnain, he always understood abbot of Raphoe. Colgan, who was born in the Diocese of Raphoe (O'Donovan was under the impression that Inis-Owen, formerly belonged to the Diocese of Raphoe), was better acquainted with this subject than anyone now living"²

Before passing from O'Donovan's reference to this locality, what he has recorded of one or two persons from whom he received assistance in the district of Maghera may

¹ O'Donovan's *Ordnance Survey Letters*, in R.I.A., dated Maghera, August 23rd, 1834.

² *Ibidem*.

be interesting, as at least one of the names has been well and favourably known to many Donegal men.

O'Donovan says, "I had Mr. John McCloskey here all day, he is a sensible, clever, and worthy man, universally liked and respected by all classes. He has lent me statistical accounts of the parishes of Dungiven, Banagher, Boveragh, Desertmartin, Kilcronaghan and Ballynascreen, and promises to give us every assistance in his power besides the MSS. he has lent. He has several notes concerning the antiquities of the county and its general history, he is a man of vast erudition, a *rara avis*. In his account of Ballynascreen he gives specimens of the poetic productions of the Rev. Christopher Conway, R.C. priest. Conway is an Anglicizing of the word MacConmidhe, the name of O'Kane's Bard".¹

The poem O'Donovan refers to was a Latin satire upon a certain person named Francis who pledged his horse, having made his pilgrimage as an equestrian, but returned a pedestrian. Another was a Latin poem, on one Rody Cassidy, with one on Phelimy O'Neill, who upon becoming rich, had deserted his religion and changed his name to Felix Neil. O'Donovan's rendering from the Latin of Father Conway's last named poem will serve as an example of their style.

"All things has Felix changed, he changed himself,
Among the mountaineers he scorned to lead
A sluggish life; despising bracks and brogues,
He laid aside the arms of his old tribe (*i.e.* The ship, the salmon and the
famed red hand),
And blushed to hear his name pronounced O'Neill!
Poor man, deserter of thy noble tribe.
Infelix Felix! do return in time".

¹ O'Donovan's *Letters in R.I.A.*, Maghera, August 24th, 1834.

O'Donovan pronounced the Latin of these poems to be perfectly classical, and particularly valuable as the production of a descendant of the hereditary bards of the district.

INTELLECT AND RELIGION.

O'Donovan's estimate of John McCloskey, is shewn when he mentions a question forced upon his notice by the Rev. W. Knox, then Rector of Maghera, who endeavoured to persuade O'Donovan that the religious belief held by Catholics, as contrasted with the Scotch and English of the plantation, who were Protestant and Presbyterians—rendered the Catholics inferior to their dissenting neighbours—in intellectual powers, and totally incapable of comprehending abstract or metaphysical subjects. Yet Mr. Knox declared his Catholic neighbours to be as honest in their dealings, as obliging to their benefactors, and as obedient to their superiors as those of any other religion.¹ We have often heard the same assertions made, and the chief reason assigned for Ulster's superiority, when contrasted with the other provinces, has been declared to be consequent upon the majority of its inhabitants being Protestant.

Here is what O'Donovan wrote on this subject, forced unwillingly on his notice, and says—"which I wish to avoid. I am convinced Mr. Knox speaks his candid opinion, yet I do not believe that the mind of the Irish Catholic is inferior to that of the Scotch and English here, nor do I believe that the Catholic religion checks the progress of intellectual improvement". O'Donovan proceeds—"McCloskey, a

¹ O'Donovan's *O. S. Letters, R.I.A.*, Maghera, August 24th, 1834.

cleverer man than Mr. Knox, has given the following character of the Irish and Scotch settlers for the *North West Society*, and there is no man now living that knows this Irish district better, or better understands the capacity of the Irish mind in attaining knowledge than McCloskey. Of the Irish, he says: "Taken as a body, if not better educated than the race of settlers, their exertions to acquire education are greater; they are unquestionably more active, more enterprizing, more intelligent, and when placed in situations favourable to the development of the faculties, mental and physical, their superiority is quite manifest.

They have been often taunted, and by professed friends too, with their clan-like propensities, and servile submission to leaders.

Formerly, perhaps, they may have been too easily caught by the magic of a name, and have leaned too often on rotten reeds; but this confiding temper is now nearly effaced. It can scarcely be reckoned among their present foibles, and, yet in the ordeal of bondage and persecution which they had to undergo, a recourse to patronage may have been pardonable.

There are shades yet darker in the portrait, their thoughtlessness, their irritability, their improvidence, their stoical indifference to personal and domestic convenience; and the apathetic acquiescence of the poor under the privations of their abject state—are the greatest obstacles to their improvements".¹

EDUCATION UNDER DIFFICULTIES.

McCloskey's estimate of the character of the people of

¹ O'Donovan's *Co. Derry Letters*, in R.I.A., Maghera, August, 1834.

this Irish district is sustained by Rev. Alexander Ross, Protestant Rector of Dungiven; for, in a very carefully prepared statistical account of this parish he has a chapter on what he terms, "two races of men as totally distinct as if they belonged to different countries and regions. "These (in order that we may avoid the invidious terms of Protestant and Roman Catholic, which, indeed, have little to say to the matter), may be distinguished by the usual names of Scotch and Irish, the former including the descendants of all the Scotch and English colonists who emigrated hither since the time of James I., and the latter comprehending the native and original inhabitants of the country".¹ Mr. Ross points out what is, in his opinion, the steady patient foresight of the Scotch, and the more rash and variable temperament of the Irish, what he terms their inferiority he does not ascribe to their religion, but to the traits and customs derived from their ancestors.²

Genius and disposition, says Ross, may be divided by the same line as occupations and language; but, as in the former case the superiority of the Scotch was manifest, so in this, the advantages are altogether on the side of the native Irish. With the Scotch, most of them can read, write, and understand a little arithmetic; yet remarkable talent is absent; "but in the mountains among the Irish, the few who receive instruction surmount by ardent zeal and persevering talent every obstacle to knowledge and often arrive at attainments in literature of which their wealthier and more favoured neighbours never dream".³

¹ *Parochial Survey of Ireland*, vol. 1. p. 307, Dublin, 1814.

² *Ibid.* p. 308.

³ *Mason's Parochial Survey*, vol. 1, p. 314.

Enough has been given to support the position taken up by O'Donovan, and vouched for by McCloskey. Yet more has been said by the Rev. Alexander Ross, who mentions several "young mountaineers" of his acquaintance whose knowledge and taste in the Latin poets might put to blush many who had all the advantages of recognized schools. He gives as a specimen, about seventy lines of a poetic translation of the first Ode of Horace, translated by a "young mountaineer of Irish descent" only eighteen years old, named Paul MacCloskey of Crebarky.¹ Ross mentions another "young mountaineer" named Bernard MacCloskey, who had taken down at his request eight poems attributed to Ossian, he describes this second MacCloskey as being a good Latin scholar, and possessed of a critical knowledge of the ancient Irish language. Ross was Rector of Banagher and Dungiven from 11th May, 1810.

As the County of Derry is one of the Ulster Counties chiefly planted with Scotch and English settlers by the Irish Society, or Guilds of the City of London, an examination of the statement of another Protestant clergyman the Rev. John Graham, in the Statistics of the parish of Maghera, will be interesting. He divides the inhabitants into English, Irish, and Scotch.² The English, among whom he classes the Protestants (as distinct from the Scotch, who are chiefly Presbyterians), are treated with respect and kindness by both the Scotch and the Irish. The Scotch "have a gravity and severity of deportment" that strongly contrast with the lighter and more accommodating manners of their

¹ *Ibidem*, pp. 315, 316, 317.

² *Ibid.* p. 591.

Irish Catholic neighbours. Graham describes the duties that were not performed towards the education of the people of Maghera by the London Guilds, who received the rents, which they expended on Guildhall feastings; and says:—"There are sixteen schools in the parish, and the wretched men who are employed in the important business of education have no encouragement, except the hospitality of the parents of their pupils. The school-houses are in general, wretched huts, built of sods in the highway ditches, they had neither door, window, or chimney".¹ This is how some of the London companies contributed towards educating the children of their Irish tenants, as told by one of their own Protestant clergymen, A.D. 1814.

Amidst all the disabilities the native Irish population laboured under, literature, was still recognized and respected among them. O'Donovan has preserved in his letters many remarkable instances of their love of learning, and has collected from among the dwellers in these mountains several examples of Latin hexameters.

V.

COLGAN.

John Colgan, who is styled by O'Donovan in his unpublished letters "the Ibero-learned native of Glen Tochair",² has contributed to the cause of Antiquarian research, Irish

¹ *Ibid.*, p. 598.

² O'Donovan's *Ord. Survey Letters*, R.I.A., Raphoe 1 Oct., 1835.

Topography, and Ecclesiastical History, the greatest boon ever conferred on any country. Dr. Reeves says "that to his labours the Irish antiquarian and ecclesiastical historian are under endless obligations."¹

Colgan was born in the year 1592,² on the lands attached to the ancient church of *Domnac mór muighe Tochair*, as he himself relates "*In cujus et agro ego natus fui.*"³

Muighe Tochair extended south from where the valley begins at the base of the Crock-a-veeney hills near Laght-na-Cooey, and then extending north across the parish of Donagh, on both sides of the Glen-Tochair and Donagh rivers, to where the united waters are emptied in the *sinus* of *Thaig-breige*.

At the date of Colgan's birth, the lands belonging to the ancient church of Donagh comprised three out of fifteen quarter lands that were included in the whole parish. We have this on the authority of one of those *post mortem* inquiries called Inquisitions, then held so frequently in Ulster.

At an Inquisition held at Lifford on the 12th September 1609, under the pressure of such skilful experts as Chichester Lord Deputy, Montgomery, Protestant Bishop of Derry,⁴ and Sir John Davis, Attorney General, with some Judges equally interested eighteen gentlemen, principally members of the ancient septs of Donegal, were collected, and a "true verdict gave" in the enumeration of the ecclesiastical

¹ *Ulster Journal Arch.*, vol. 1, p. 295. (Belfast, 1853.)

² *Obituary notice*, Archives, Irish Franciscans, Dublin.

³ Colgan's, *Trias Thaum.*, p. 181 and 173.

⁴ Knox had not yet arrived, he was this year King's commissioner at Icolmkill or Iona.

lands, with their distinctive nomenclature, as they existed, and were then known throughout the entire county.

In the legal parlance adopted by the king's attorney-general, they found that in the parish of Donagh-Clantagh, or Donagh-Gluine-Tochair, the three quarter lands attached to the ancient church of Donagh were named Carrowtemple, Carrick, and Carrogh-ne-farne-ballibronaghan, the latter occupying the place of Moneyshandowny, as it is now called

Carrogh-ne-farne-ballibronaghan was found to be free to the ancient herenagh of the parish, who was then named McColligan Donill.

There were also set apart two parts of glebe land, one to the vicar, and the other to the keeper of the Saint's bell,¹ as well as sixty acres of glebe lands, the two latter being a parcel of the quarter land of Clonmagee.

With a view of locating these church lands, the Author examined the original maps of the Down Survey kindly produced for inspection by the late W. H. Hennessy of the Record Office Dublin, and a map laid down about 1656 by one Aeneas Higgins, the individual who performed on that occasion the duties of surveyer for this portion of Innis-Owen. From this it would appear that the gort belonging to the keeper of the Saint's bell was isolated from the other lands. It forms on the Down Survey map a kind of triangle, with its base lying on the northern slope next *Traigh-Breige*, a distance of about eighty-five perches; the southern side of the triangle measuring about seventy-two perches; whilst the western arm measured about forty-eight perches; the whole is recorded as containing 14a. 1r.

¹ This ancient bell is in the collection belonging to the R.I.A., now exhibited in the Museum of Science and Art Dublin.

24p. of arable land. From the N.W. angle to the margin of *Traigh-Breige*, is a distance about equal to that of its western side, it is numbered 24 on the map, and is called "part of Clonagee". If the position delineated on the Down survey be correct, the location of this gort would appear to have existed between the present Glebe house and Leanamore.

In the index or reference to the survey, the three quarter lands of these church lands are described as containing 691a. Or. 32p. of arable and mountain pasture.

It is difficult to locate the divisions on the present site owing to an almost total absence of any well defined and reliable points being marked on the survey.

The best location the Author can give of the position of the 691. acres as shewn on this survey would appear to be on the north, by a slightly curved line, extending from the boundary of Glenmakee, at a point near the summit of the hill, opposite Hilltown, through the northern boundary of Priest-Town, to *Cean-na-clug*,¹ returning south for a short distance by the Glen-na-gannon river, crossing to the Donagh river on the west, along this river south as far as Ballylosky bridge. Then proceeding west, joining the boundary of Glenmakee near the rise of the streamlet named Srahan Sherry. The present church-land quarters contain 5,187 acres, 1 rood, and fifteen perches. The church lands of Donagh appear to have multiplied at least one hundredfold during the Episcopal land fever that followed the confiscations in Ulster.

¹ *The head of the bell*, where it has been traditionally stated the bell now preserved in the R.I.A. was dug up

HERENACHS.

There is no absolute proof, but it is almost certain that it was on this quarter land of *Carrogh-ne-farne ballbronaghan*, Colgan was born. Let us examine its etymological signification; there cannot exist much doubt about the location of the land of *Carrogh-ne-farne ballbronaghan*—owned in 1609 by McColligan Donnell. The McColligans, in the Author's opinion, were a branch of the O'Donnells, rather than of the O'Dohertys, and that Sir John Davis' name for the Herenagh of the parish of Donagh was intended to be McColgan O'Donnell, just as in the case of the other church lands in Innis-Owen, mentioned in the same Inquisition, he recorded the family name of the herenaghs, thus the Herenaghs of Fahan. were of the sept of O'Donnell MacNeal O'Donnell, the Herenagh of Deserteigney was the MacRuddy; the Herenagh of Clonmany who owned the third quarter of Dunally was Donnogh O' Morreesen; the Herenaghs of Cloncae of which there were three, namely, O'Harkin, O'Mullinogher, and the Clan Loughlins of Grelach; the Herenagh of Cooldaff was O'Dooghie, or O'Duffey (O'Dooey), the Herenagh of Moville was Manus M'Laughlin, who owned the quarters of Carrowcoley, then in the possession of Wm. Linn and the sept of the O'Dohertys.

 VI.

LOUVAIN.

Louvain, a city in Belgium of about thirty-seven thousand inhabitants, has been too little known, too long

forgotten, and not until the publication of Dr. French's work, was Louvain or the Belgian people sufficiently recognized by any of our Irish writers.¹ Formerly there was no country in Europe with which the Irish people had been more intimately connected than with Belgium. In every page of history, military and ecclesiastical, our countrymen have been distinguished alike for their bravery piety and learning.² It was at Louvain the project set on foot by Florence Conry, and the accomplishment of the scheme, for founding the Irish College of St. Anthony of Padua was carried into effect. An Irish writer addresses the venerable pile, "Sacred Saint Anthony's! through thy corridors and cloisters, Ward and Colgan have walked with O'Clery, Chief of Donegal's *Four Masters*. Ah Louvain, Louvain, Ireland has been a sadly backward debtor to thee".³

The *Collegium Pastorale Hibernorum* of which Nicholas Aylmer was first president, was founded in Louvain under a bull from Pope Urban VIII., dated 14th December, 1624.⁴

The Irish Pastoral or Secular College, just named, is not to be confounded with the Franciscan convent of St. Anthony of Padua, the most celebrated of the Irish Colleges of Louvain.

M. Alphonsus Tilemans, Professor and Librarian of the

¹ Samuel H. Bindon's *Preface and Introduction to Irish Colleges of Louvain*, by Dr. French, Dublin, (1846.)

² Ibidem, *Introduction*, p. xvii.

³ Thomas D'Arcy M'Gee's *Gallery of Irish Writers*, p. 21, Dublin (January 1846.)

⁴ Bindon's *Irish Colleges of Louvain*, p. xxvi.

Catholic University of Louvain, to whom we are indebted, has recently furnished us with many interesting details, extracted from historical works written on the subject of Louvain and the convent of the Franciscans.

The Convent of the Irish Récollets was founded in 1601, through the bounty of Philip III., King of Spain. The church of the convent was built in 1618, and the foundation stone laid on the 7th May, 1616, by the Archduke Albert and his consort Isabella Clara Eugenia. A tablet of grey marble bearing an inscription commemorative of the event is inserted in the wall of the corridor of the Convent.

A copy of the Latin inscription is given by Bindon ;¹ the building was reconstructed in 1753. The convent suppressed in January, 1797, was publicly sold at Brussels, and bought by Father Guardian, who passed it to the British Missions. The "Frères de Charité", purchased the convent in 1832. M. Didace, the Reverend Superior of the Order at Louvain, to whom we are indebted for the information obtained says; "that at present nothing remains within the convent relating to the Ancient Irish fathers, that there exists not writing, book, or monumental slab, whereby to trace the spot where rests the remains of the Irish Franciscans".²

The monumental stones, that were in the chapel of the convent have been for the most part worn out and piled up; there remains at present but two or three, which are to be found in the wall of the corridor.³ It appears the efface-

¹ Bindon's *Introduction Irish Colleges of Louvain*, p. lvii.

² M. Didace's *Letters*, see Appendix.

³ M. Tileman's *Letter 14th January, 1889*. See Appendix.

ment foretold by Bindon, of the inscriptions upon the small tiles in the corridors has actually taken place, and the slabs marking the last resting place of the following fathers no longer exist: Father O'Donnell, who died 3rd April, 1714, Fr. Francis Tully, 15th March, 1715, Fr. Peter Murphy, 5th January, 1730, Fr. James Casey, 14th October, 1732, Fr. Bonaventure O'Donnell, Lector Jubilatus, 28th August, 1784, Fr. Simon O'Reilly, Librarian and Archivist, 26th October, 1773, Fr. James Mannin, 15th October, 1776, Fr. James Gorman, 1781, Fr. Francis Stuart, Librarian, and Archivist, 22nd September, 1783. Fortunately these few inscriptions were recorded and preserved in 1846. Even at that time Bindon adds, "not another line remains which can remind that Irishmen once peopled these venerable walls".¹

Close by the opening into the enclosure before the altar of the chapel, underneath a large stone that formed part of the flooring, lie the remains of Dominick de Burgo, Bishop of Elphin, who died January, 1704. At the end of this there is another slab, about seven feet in length upon which is an epitaph bearing names certain to awake both sympathy and interest throughout Inis-own and Tirconnell.

The inscription is in Latin,² from which we make the following translation:—

—To the Greater Glory of God—
Here Lies awaiting the Resurrection

¹ Bindon's *Irish Colleges of Louvain in Reprint of French's Works*, pp. lxi-xlvii.

² *Ibidem* p. ix.

D. O. M.

The Most Excellent Lady Rosa Docharty,
Daughter and Sister of Chiefs of Inisowen.

The honour of her exalted race; illustrious by character
and by her splendid alliances.

She was first married to that eminent man, her kinsman,
Lord Cathbar O'Donnell,
Chief of Tirconnell.

Subsequently she married,
His Excellency Lord Eugene O'Neill,¹
Commander-in-Chief of the Catholic Army in Ulster.

She experienced good and evil fortune,
And strove through her beneficence to become worthy of
Heaven.

She was more than seventy years when she died in Brussels,
1st November A.D. 1670.

This monument was erected by her first-born son
Hugh O'Donnell.

Here, her body awaits the resurrection.²

Let us hope that this is one of *Les pierres tumulaires*
mentioned by M. Tielemans that yet remain in the convent.

IN THE RANKS.

Louvain, during the year 1635, was the scene of a gallant
defence; in which our countrymen proved their title to be
considered citizens; and rendered worthy service for the
hospitality they had received.

¹ Owen Roe O'Neill.

² For Latin see original *Historical Works* of the Right Rev. Nicholas French, D.D., edited by Bindon, p. lx., Dublin, 1846,

The Dutch, having joined France, decided to attempt the subjugation of Belgium, with a force of over 60,000 men under the Prince of Orange as Commander-in-Chief, Tirlemont, a small town was attacked. The besieged having sent a flag of truce, had temporarily left the ramparts, when the enemy taking advantage of their absence, rushed in and committed atrocities almost unequalled in warfare. They spared neither churches nor ecclesiastics, burning the first and murdering the latter as they stood at the altars. For three entire days, women, young and old, were torn by the hair in the streets, and in the convents where they fled for shelter. The dead did not escape the insults and brutality of the soldiery. On the third day 20th June, 1635, the inhabitants of Louvain trembled at the approach of this devastating army, that had already committed similar ferocities between Brussels and Malines. The town, surrounded on three sides by slight eminences that commanded the ramparts, gave the enemy superior advantages, and the only defence left to the citizens was a few regiments, in all about four thousand, as against sixty thousand in the confederate army.

One of the regiments was exclusively Irish, recently formed,¹ and commanded by Thomas Preston, who on this occasion displayed greater generalship than he afterwards did at home as Major-general under the Irish Confederation in 1642.²

The schoolmen of the University put aside the pen, and girding on the sword, enrolled themselves into three

¹ *Relatione Raisonné du Siege de Louvain*, p. 6.

² Gilbert's *Affairs in Ireland*, vol. 1, part 1, p. 63.

cohorts. The theological students formed the first, the graduates the second, and the domestics the third.¹

The French, under cover of their out-works, had approached the "Porte de Bruxelles", the post allotted to be defended by the Irish. On the 26th, Preston, collecting about ninety of the pick of his men under twelve sergeants, thus addressed them—"It is in vain, my countrymen, that we hold these gates and entrenchments, unless we present an efficacious barrier to the enemy, who now approach us by souterrains, let us drive him from his retreats, unless we wish to be driven from here and upbraided for cowardice. Have you less courage than he? Don't believe he is more formidable surrounded by earth, the more he trusts to his shelter the more easily is he broken to pieces, I will be the witness of your courage;—yes, in the midst of the men who now surround me".² The result of that and other sorties, caused the French to abandon their trenches, and attempt to carry by storm a demi-lune erected by the Jesuits close to the Irish station.

With three regiments they endeavoured to overwhelm the Irish, but a body of Germans with the Jesuits, coming to the assistance of the Irish, they repulsed the enemy.³

Colonel Eynhout, in command of the Germans, in defending another attack said—"Let us teach the enemy as well as the citizens, that Germans are as brave as the Irish". On the evening of the feast of SS. Peter and Paul, a sortie composed of two hundred and fifty selected men—Irish, Germans, and Walloons,—met at a large tower named the

¹ Piot's *Hist. de Louvain*, p. 308.

² *Relation du Siege*, p. 9.

³ *Histoire de Louvain*, p. 309.

“Vestootoren Kost”, from the top of which the enemy could be plainly noted. The result of this brilliant sortie caused the French to ask for a truce of four hours to bury their dead. The Prince of Orange enraged, summoned the city to surrender and threatened a repetition of the massacre of Tirlemont if it delayed, hoisting red flags as a signal for “No quarter”. On the 4th July, the Irish rushed out to tear down the despicable symbols—but found the enemy had abandoned the fort on which they floated. The siege had been raised.

The following Sunday the victorious defenders met in solemn procession and religiously celebrated their miraculous delivery. The Recollects marched in two lines, the one Belgian, the other Irish.¹

FLORENCE CONRY.

To Florence Conry, an Observantine Franciscan Friar, afterwards Archbishop of Tuam, the credit of founding the Irish College at Louvain is due. Sir James Ware says, “It was at the solicitation of this learned Franciscan that Philip III of Spain founded for the Irish a college at Louvain, under the invocation of St. Antony of Padua, of which the first stone was laid by the princes Albert and Isabella, A.D. 1616, who were at that time governors of Pays-Bas (Netherlands)”.² Although the formal founding of the college did not take place till 1616, the Convent of Louvain existed from 1607.

Father Conry was raised to the Archbishopric of Tuam

¹ Bindon's *Irish Colleges of Louvain*, p. xxxvi.

² Ware's *History of Writers of Ireland*, edited by Walter Harris, Book, 1. p. 111, Dublin, 1764.

in 1609, he had previously been pained, at the way the flower of the Irish youth destined for the priesthood, had to subsist on the charity of the convents of Spain, Italy, France, and Belgium. Louvain under his paternal care, soon became a celebrated school which has placed Ireland under lasting obligations. The community of the college comprised about forty brethren, all skilled and eminent in some particular branch of literature, theology, or science.

Archbishop Conry died at Madrid (on the 18th November, 1629, in the 59th year of his age), where he had been held in esteem and “greatly respected by the people of that country”. The friars of the Irish college at Louvain, A.D., 1654, four years before Colgán’s death, translated his remains from Spain and erected a monument to his memory on the Gospel side of the high altar of their church.

The community of St. Antony’s, at Louvain, contained an ordinary number of professors,—about the middle of the seventeenth century its *personel* consisted of about forty brethren—but at the time of its suppression in 1797, it had become reduced to about fifteen members.

MEANS.

The resources of the convent were very limited. *Parival*, the historian of Louvain, writing in 1667, says “They lived poorly, and their poverty was alike seen in their chapel, and in their dress”.

Nevertheless, as stated by the *Guide fidèle de Louvain*, “one has not often seen, and may not see again (speaking of the century past) among any religious body such a number of persons of distinction, some of whom belonged to the first nobility, who qualified themselves by their study

and their piety, and who went forth to maintain the Roman Catholic religion in England and Ireland, . . . many of them have suffered all kinds of opprobrium, imprisonments, and even the most cruel tortures for the faith". During nearly a century there existed an interdict against the fathers to cause them to quit Louvain; and the annual payment they were to receive from the Court of Spain was never regularly received; but frequently, funds were given to them from exterior sources.

The years 1686 and 1687, were to them years of particular deprivation. In the necrology of the fathers, and of their benefactors, at present preserved in the Royal Library at Brussels are to be found the names of their principal benefactors.¹ Thus, in the month of June, in the year 1693, is recorded the death of Gertrude de Hart of Antwerp, a native of Holland, who had greatly relieved their wants during the years 1686 and 1687, giving to the college much aid, and who, dying in June, 1693, had left them a further considerable grant, so that this asylum of Irish piety and science was preserved until the time of the second invasion by the French Republic. Catholics, and Irish Protestants of the type of Reeves and Bindon have looked upon this establishment of Irish Franciscans at Louvain as one of the glories of their country. Bindon in his account of the manuscripts forming part of the Burgundian Library at Brussels, says, "no Franciscan college has maintained with more zeal than this the character of their order, as expressed in their motto—*Doctrina et Sanctitate*".²

¹ Manuscript numbered 3,944.

² *Proceedings R.I.A.* 1846-7, No. 67. Reference to vol. x. 3,944, Burgundian Library.

This praise is in no way exaggerated ; it would be easy to justify it by a glance at the names of the professors assigned to the Convent of St. Antony of Padua. They were in a manner stimulated by their Belgian confreres, and formed at the time of their suppression, one of the most learned corporate bodies in the Netherlands—on account of their learning they were named the “Brown Jesuits”.¹

The Irish Franciscans, before the commencement of their College at Louvain (1601), had in Ireland about fifty-eight convents. In some localities, such as the Convent of Donegal, they occupied their ancient dwellings, while in others they dwelt in houses borrowed or rented, but in many instances, they were obliged to live dispersed.

Their ancient monasteries and presbyteries having been absorbed in the confiscations of Henry and Elizabeth, they, from having to live on charity, became known as the Friars Minors. Though the existence of the Irish Franciscans, at the time we speak of, was of so precarious a kind, they had lost none of their taste for study and learning.²

FATHER MOONEY.

Father Donat Mooney, the provincial, had arrived at Louvain in 1616, to organize the seminary of the college,

¹ *Études Religieuses Historiques*, etc., par Victor de Buck, S.J.

² For other authorities who notices the Irish College of St. Anthony of Padua Louvain, see Brennan's *Ecclesiastical History*, vol. 11, p. 246, Dublin, 1840; De Parival's *Louvain*, p. 184; Van Gestel's *Historia Archiepiscopatus Mechliniensis*, I., p. 168; *Guide fidèle de Louvain*, p. 40; Piot's *Histoire de Louvain*, p. 299; Van Even's. *Louvain Monumental*, p. 260; Lamerre, etc.; *Proc. R.I.A.* (1846-7), Bindon's *Catalogue of MSS.* Burgundian Library Brussels; vol. x., no. 3944.

where he employed his leisure time in writing an abridged history of all the convents of his province. The celebrated Luke Wadding received a copy of this history, the autograph manuscript exists in the Library of the Royal College at Brussels, it bears the title "*Tractatum sequentium de provincia Hiberniae concumavit Rde. adm. P. Donatus Monaeus, dum esset provincialis et huc ex Hibernia ad res hujus Collegii S. Antonii ordinandus advenisset*, and is signed by the Provincial's own signature.

This history, incomplete though it be, exhibits wide research and a great knowledge of what passed in Ireland, as well as a certain literary merit.¹

FATHER HUGH WARD.²

It is to a Donegal man is due the merit of conceiving the greatest project associated with the Irish Franciscans of Louvain. Father Hugh Ward—commonly called Vardeus—set for himself the task of not only writing the history of his order in Ireland, but of publishing the Acts of the saints of his country, as well as of making a compilation of its ecclesiastical antiquities.

This eminent archæologist was born in Lettermacaward in ancient Tirconnell, now forming a part of the western portion of the County of Donegal of which his father, Geoffrey Ward, was the owner, who rendered all the aid in his power to the princes of Tirconnell. Ballymacaward still bears the name of this family.

¹ See Father Meehan's *Rise and Fall of the Irish Franciscan Monasteries*.

² There is a notice of Fr. Ward given in R. P. O'Sherin's *Life of St. Rombaud*, in Brenan's *Eccl. Hist.* 11. vol. p. 252; in Nicholson's (*Irish Historical Library*), p. 245, and in several other Irish Biographies, etc.

With Father Ward the aptitude for learning poetry and Celtic literature was an inheritance belonging to his family. The name Ward is only another form of the word *ḃáird*, *i.e.*, 'a poet'; it is popularly (and properly) given as Mac a' Ward, *i.e.*, Son of the Bard. A century before this period, in 1510, Owen Roe McAnBhaird, chief poet of Tirconnell, died. In 1583, Fearghal Og, a celebrated poet of the name died; and in 1587 Maolmuri, son of Connla MacAnBhaird flourished; he was author of a poetic address to Red Hugh O'Donnell who was kidnapped at Rathmullen during that year by Sir John Perrot, who got him carried in a "black-hatched, deceptive" bark to Dublin Castle, where he was cruelly treated by the English. The elegy of *Eóghan Roe Mac an ḃhaird*, on the princes of Tyrone and Tirconnell, who died at Rome, is best known through Clarence Mangan's beautiful translation beginning--"Oh! Woman of the Piercing Wail". Among the traditions and inheritance of poetry and learning, Father Hugh Ward's early youth was passed. Fr. Ward joined the brethren of St. Francis at Salamanca,¹ where he studied philosophy and theology so successfully as to call forth the favourable judgment of one of his contemporaries, P. Jean Poncius, who enjoyed at this period a reputation for science in the Order of St. Francis. Father John Poncius was named by Colgan in his letter to Manero as the person he considered *first* among the order best suited to take charge of the four Continental colleges belonging to the Franciscans. This depth of theological science possessed by Father Ward was still further augmented during his stay at Paris and Louvain, where he

¹ A.D. 1616, Ware's *Writers of Ireland*, by Harris, Book 1, p. 114.

devoted his time to study, so as to enable himself to deliver public lectures with facility. But the love of his native country was even stronger with Father Ward than his great desire for scholastic subtilities. He conceived the great project of bringing together and of publishing the acts of the saints of his country.

Whilst he was at Paris as companion of Fr. François de Arriba, confessor to her most Christian Majesty the Queen, he had an opportunity of seeing the accumulated literary treasures then to be found in that great city.

Fr. Patrick Fleming, author of the *Collectanea Sacra*, then passing through Paris in 1623, confirmed Father Ward in his design, and promised to give him effective aid. The following year Father Ward was nominated to a chair of theology at Paris, which suddenly, for the time, upset all his projects.

But soon after he was sent to the College of St. Anthony at Louvain, where he filled at first the position of professor of theology, afterwards that of guardian, during which time he was again able to resume his cherished studies.

He had visited in France the libraries of Paris, Rouen, Harfleur, and Nantes; in Belgium he made equally many literary excursions, and he collected a real treasure of historical documents. These were the lives of the Irish saints, some martyrologies and synodical acts of the diocese of Dublin. So rich was this harvest it was all the more a necessity to make further researches in Ireland.

Father Hugh Ward died of dropsy at Louvain on the 8th November, 1635, leaving the continuation of the great work he had projected to the care of John Colgan. The *Martyrologies* he had collected were left unpublished, and

only his *Life of St. Rombaud* has seen the light.¹ O'Sherin's portraiture of Father Ward shows a man of plain appearance; with mildness of speech, as if "seasoned with salt", of a great genius, and incomparable life. His conversation was mellowed and attractive, strengthened by constant study and literary research. His contact with philosophers and theologians extended even the range of his own extensive knowledge.

VII.

THE CONTENTION OF THE BARDS.

During the time Father Ward was guardian at Louvain, a man already advanced in life, who knew not Latin, knocked at the gate of the convent, and asked to be admitted to wear the habit of the order as a lay brother.

This was Michael O'Clery. If in the family of the *Mac an bhairne* literature was hereditary, the family of O'Clerys frequently occupied the bardic chair of Tirconnell.

It was *Luḡairḡ O'Clerys*, the chief bard of Tirconnell, who in 1600, replied in the great "Contention of the Bards" to the celebrated poet *Ṭaḡs Mac Ṭairne* (the chief poet of Donogh O'Brien), who elevated the O'Briens of *Ṭeaḡ Moḡa* as descendants from Heber the elder over the offspring of Niall of the Nine Hostages—as descendants of the younger branches of the Milesians through Heremon and Ir.

O'Clery advocated in verse the honour of precedence

¹ *Dissertatio historica de Sancti Rumoldi patria, quam Hiberniam esse Scriptorum consensu demonstratur.*

to the descendants of Niall, and exalted *Torna Eiges* (a poet of the 5th century) the preceptor of Niall. Several of the northern poets joined O'Clery in support of Leath Cuinn, amongst others Father Robert McArthur, a Franciscan friar of the Irish Convent of Louvain. It would appear that O'Clery's verses were considered "polished with learning from the schools"—whilst MacDaire's, were "bald and fabulous". Another of the O'Clerys (John) entered the list as a peace-maker, asking the poets of Leath Cuinn and Leath Mhogha to desist from their disputes, and leave Heber and Heremon alone, and combine to do justice to IR, to whom the bards were indebted for protection in Ulster, when they were expelled from all the other provinces, during the time of Conor Mac Nessa, who he asserts was the first Irish Christian, John O'Clery shews that from the tribe of Ir, belonged the only female that ever held the reins of government in Ireland, Macha Mongruadh, the foundress of Emania (Ardmach). This splendid poem, contains much real Irish history portrayed in a setting of "the most beautiful poetical flights".¹

MICHAEL O'CLERY.

From such surroundings in Donegal, the lay brother Michael O'Clery, arrived at Louvain.

With the archæologist and historian in Ireland, the name of Michael O'Clery, shall always be held in the highest esteem. Born about 1580 in Kilbarron Castle, Tirconnell, he became an antiquarian by profession, and passed among his colleagues as one of the most profound archæologists in Celtic literature.

¹ As stated by Boetius Roe MacEgan, who also took part in defence of Leath Cuinn. O'Reilly's *Irish Writers*, p. clv., Dublin, 1820.

Father Ward demanded from the superiors O'Clery's assistance, which they readily granted. Ward soon discovered that this new associate would be of more service to him in Ireland, than in Belgium. The superiors of Louvain were of the same opinion, and they instructed their antiquarian brother to proceed into his own country; to search out and transcribe the lives of the saints, and any other ancient ecclesiastical documents that he would be able to discover; as a large number of records of the past, were known to have formerly existed in Ireland. No one could be better adapted for the duty than Brother Michael O'Clery. He dedicated nearly fifteen years of his life to this work, during which time he copied many lives, three or four martyrologies, as well as a considerable number of other manuscripts, which he sent to Father Ward.

During the excursions made by this learned brother, through the most desolate by-ways of his country, he conceived the noble project of bringing together into one vast methodical collection, the scattered remnants of the whole ecclesiastical and civil history of Ireland.

On his return to the Convent of Donegal in 1632 (where Father Bernard O'Clery was guardian), he compiled three historical works. The first, containing a list of the kings of Ireland; showing the number of years each reigned, their genealogical descent, the date and the manner of their death. The second—the genealogies of the Irish saints, arranged in thirty-seven branches. The third, a history of the first inhabitants of the country since 278 years after the arrival of Ceasair, the daughter of Bith, son of Noah, who with her band of antediluvians had only arrived in Ireland forty days before the Deluge, thus commencing

with the invasion of Partholan, or the year of the world, 2520. This he continued down to the year 1171 of the Christian Era, in which he recites the great national revolutions, the succession of kings, their combats, conquests, treaties, and all other events of public importance, a work known under the name of the *Leabhar Gabhala*, or Book of Invasions. Strange as it may appear, this precious volume, an autograph copy of which is at present in the Library of the Royal Irish Academy, in all the beauty of its original Irish caligraphy, remains untranslated.¹

The writers of the first work were Michael O'Clery; Maurice mac Torna O'Maolconaire, who attended one month; Ferrega mac Lughlain O'Maolconaire, both of the County of Roscommon; Cucuigcughe O'Cleraigh, of Tirconnell; Cucuigcughe O'Duigenan, of County Roscommon, and Conaire O'Cleraigh, of Tirconnell.

In 1635, the second book was begun, when Father Christopher Dunlevy (surnamed) *uileach*, was guardian of the Convent of Donegal, the writers were Michael O'Clery (Michael was his name in religion, being baptized *Tadgh*, and known as *Tadgh-ant-Sleibhe*, or Teige of the mountain). Cuchory O'Clery, and Conor O'Clery. These writers collectively, compiled the *Leabhar Gabhala*, the *Reim Rioghraidh*, or Regal Catalogue, and a *Genealogy of the Saints of Ireland*.²

¹ Note—Lizeray, who, with the late William O'Dwyer, rendered this work into French, thus expresses his astonishment. "C'est merveille que cet ouvrage, dont l'importance dépasse celle des Annales d'Irlande, n'ait pas déjà tenté un traducteur". Preface *Livre des Invasions*, p. xix, Paris, 1884. ² See O'Curry's *Lectures*, p. 168.

The Author has made a transcript of the *Leabhar Gabhala* with the hope of its being translated at some future time by some Celtic scholar of Donegal.

VIII.

COLGAN AT LOUVAIN.

On his admission into the Order of St. Francis, Colgan studied theology in the College of St. Anthony at Louvain, partly under the teaching of Thomas Fleming, who was promoted to the Archiepiscopal See of Dublin towards the end of October, 1623.

Colgan's progress soon obtained for him the distinction of lecturer in theology, and had the duty imposed on him by his superiors of teaching philosophy to the younger brethren, which he taught assiduously for three successive years.

He acquitted himself in his professorship in so distinguished a manner, that he was promoted to the chair of scholastic theology, a chair distinct from that of ordinary theology, a distinction conferred only every three years on two members of the province. In the public thesis which he caused to be held by the students he early shewed that distinguishing characteristic that so marked his whole career and writings, *i.e.*, a great love of truth. Dr. Reeves, quoting Colgan's own words on this subject of truth, says, *they are worthy to be recorded in gold*. Here is a translation of the quotation used by Dr. Reeves :¹—"Two things have chiefly prevented these facts from being related in a more elegant style, over and above our own slender ability. The first is that when the acts of the saints, those wonderful and great deeds, were expressed by ancient writers in a simple style, frequently but little heeding the rules of

Latin—I concluded that it was better to give their exact words, though in doing this, for the sake of truth, the laws of grammar were frequently violated, rather than by a little unworthy traffic—changing their style into better Latin—adopting the mode of expression used by those writers whose era was nearer to the date of the events they recorded—so that thereby a closer relation to the truth might, at the expense of style, be obtained. In all these things I have used the submitted testimony and words of the writers themselves; in order that my work (or book) may be a faithful record, I have neither added to or taken away what has been accumulated and assorted, lest, indeed, any person, perchance, might believe I had added things unknown to the people of former times”.

His subsequent relations with the professors of the seminaries of the Jesuits prove that he was not more partizan than the Belgian Recollects on the then recently formulated opinions upon Grace.¹

COLGAN'S APPLICATION.

Colgan filled his position with the greatest satisfaction for the term of twelve years, the time required to enable him to receive the distinction of Lector Jubilatus. We find him in possession of this honourable title about the 13th of September, 1643, although he may have held it for some time previously. Once raised to this distinctive honour, he found himself discharged from the routine of allotted work, and he was in consequence enabled to devote himself entirely to the preparation for publication of the great work projected by Father Hugh Ward.

¹ *Études*, etc., chap. 111., par Victor de Buck, S.J.

Having had up to this time, but three months' annual vacation from his collegiate duties, in addition to the short hours allowed him in the intervals of his daily work, he set apart his vacation for visiting the libraries of Louvain, and those of the other cities in Belgium, there searching out and transcribing material for the lives of the saints.

He had access to the literary collection formed by Rosweyde, already cultivated by Bollandus and his assistant Henschenius.¹ Colgan's work was incessant, the time he could not find during the day he abstracted from the night, and this at the risk of endangering his health. Meanwhile, the documents collected by Fathers Ward and Fleming were so numerous, that his chief difficulty lay in selecting what he most required. It was first necessary to place every document in order so as to be able to distinguish the saints they referred to, their times and their places, where they had laboured and grown old, and to clear up the innumerable difficulties with which these particulars bristled. This task demanded the application of a superior mind, an unruffled and retentive memory, and an intelligence of a high order.

Ward had not even commenced this work. The copies of the ancient Annals of Ireland, and more especially the *Annals of the Four Masters*, that Brother O'Clery had recently sent to Louvain, aided Colgan in a singular manner, they helped him to clear up the chronological obscurities in

¹ The term "Bollandists" is applied in literary history to a certain number of Jesuits of Antwerp, who collected, and edited the acts of the Saints. The name is derived from Father Bollandus, one of the early chiefs of the association, though Father Heribert Rosweide laid the design in the beginning of the 17th Century.

which much of the material at his disposal was involved. The genealogical devolution of the saints he had furnished by the same archæologist. Chief among several other Martyrologies, that known as the *Martyrologium Dungallense*, or, the Martyrology of Donegal was the most detailed and complete.¹ Colgan's chief want was good geographical maps of the Irish dioceses.

TOPOGRAPHICAL DIFFICULTIES.

The Down Survey, made in 1656, was not available to Colgan. A study of this work carried out by numerous surveying experts, called to aid Sir William Petty, to whom the production of that survey was intrusted, will afford a convincing proof, by the paucity of its results, of how much Colgan suffered from want of materials in this department.

It is not to be expected that the skeleton map sketched by hand now in MSS. in the Library of Brussels, produced perhaps from Colgan's memory, could be anything but an incomplete record. Colgan addressed himself in vain to the bishops and others for copies of the registers, rarely receiving any information.

Victor de Buck² points out the difficulty that Colgan experienced as to the registers arose chiefly from the Protestant bishops, having snatched up all the episcopal livings, and having seized a part of the benefices. Therefore, it

¹ *Martyrologium Dungallense seu Calendarium Sanctorum Hiberniæ Collegit et Digessit, Fr. Michael O'Clery, 1630.*

² *Études Religieuses Historiques (L'archéologie Irlandaise) par. Victor de Buck.*

rested with them above all things to know the extent of their jurisdiction, through means of the registers. To become the possessors of these documents was to them of primary importance.

The registers he received from the Bishop of Lismore, had been compiled by that prelate himself, *magna industria collectum*. How has it come to pass, nevertheless, that Colgan was able to indicate the position of so many small and obscure localities, his topographical knowledge of so many rivulets, lakes, mountains, abbeys, churches, and chapels? It is simply incomprehensible. Although Colgan may have been unable to explain the exact topography in some instances, O'Donovan, our greatest modern Irish topographer, frequently takes him as his deciding authority in matters of doubt, the instances where he adopts Colgan's rendering of ancient boundaries are numerous.¹

APPROBATION.

Even before the appearance of the Bollandist's volumes, and as early as 1639, Colgan had advanced his work at the expense of his entire annual holidays.

The General of his order, Jean Merinero, wrote to Colgan on the 12th October of that year, having learned that for some years he had given his attention to writing the lives of the Irish saints and the antiquities of his country, and knowing of his extensive learning, he had no doubt but his

¹ In one of his unpublished letters to Hardiman, O'Donovan says :—" I have latterly become a regular topographical vagabond, and am doing very little good for myself, excepting that I, who was a delicate little fellow about a quarter of a century ago, am now a hardy rascal, capable of becoming a rebel, a galloglach, or a *ceithernach-coille*" (i.e., a wood kerne, or foot-soldier.) This letter is dated Tuam, September 3rd, 1838.

work would serve to the glory of God and the honour of Ireland. Consequently he gave the necessary permission to have the manuscripts examined by the theologians of the order, and on conforming to the ordinary laws of approbation, ordered its publication. But Colgan, who knew all the difficulties, as well as what he was pleased to call the weak parts of his work, was less anxious than were his superiors to proceed with the publications. His programme comprised six volumes in folio. The first was to contain generalities, *i.e.*—A treatise on the topography of Ireland; the propagation and preservation of the faith; her numerous saints and missionaries, and the civil and ecclesiastical antiquities of his country.

The second volume, he set apart for the lives of the three most celebrated Irish saints, Patrick, Bridget, and Columkille.

The four following volumes were intended for the lives of the saints, arranged in four divisions of three months to each division. All this was far from being accomplished at the time of his death. The first volume was never but roughly sketched.

FELLOW-WORKERS.

With the date of Colgan's elevation to the position of Lector Jubilatus arrived the time for putting his plan into operation. On this work several of his brethren rendered him aid. Father Brendan O'Connor, not satisfied with having procured the records of several lives, which he had transcribed in the libraries of Italy and France, gave Colgan unremitting assistance for some years, and his zeal for the furtherance of the general work did not cease even after

his departure for Ireland. In the midst of the wars of the Confederation, we find him searching for all documents he could trace, so as to throw more light on the subject.

In the necrology of the college, we find the name of another of Colgan's assistants, a name not yet extinguished in the old peninsula of Inis-Owen, and one that is likely to be found flourishing there luxuriantly even at the advent of Macauley's "New Zealander". We read there of the death at Louvain, on the 29th August, 1680, of Fr. Bonaventure O'Doherty, a very religious man, who, under the guidance of Father Colgan till his death in 1658, and that of Father O'Sherrin, till the latter's decease in 1673, was an indefatigable transcriber of the lives of the saints. Thus we see Inis-Owen represented in a dual personality on that great work, that has ever since commanded the respect of European scholars.

Louvain, under the guidance of Colgan became the thesaurus in which were deposited all the chief Irish archæological and hagiological collections of the seventeenth century that could be procured at home or abroad. An Ulster name (though not a native of Donegal) cannot be passed over, that of Fr. Edmund McKenna, author of the *Itinerarium Hiberniæ*,¹ and a "Description of the Island of Sanda" in Scotland, compilations of antiquarian interest he had made during his travels, these he brought to the brethren of Louvain, whence they passed to the Royal Library of Brussels. The *Itinerarium* has been commented on at length by Dr. Reeves,² who has made some researches into the family name of Maccana. Seagoc in the

¹ MS. No. 5,307, Bibliotheque Royale, Brussels.

² *Ulster Journal of Archaeology*, vol. ii pp. 45-66.

County of Down would appear to be the location of the family of McKenna.

Father McKenna was for thirty years a missionary priest in Scotland, and died at Louvain 5th February, 1652, leaving the reputation of a very learned man in the knowledge of the antiquities of his country.

Colgan had now become acquainted with all the documents collected at Louvain from every quarter, "having more materials before him than any man who wrote since".¹ towards the end of 1643 he had three volumes more or less ready for publication, i.e., the *Triadis Thaumaturgae*, with the first and second tri-monthly divisions of the Acts of the Saints.

The division embracing the first three months of the year was by far the most advanced. This work containing nine hundred and six pages, including the indices, but without the preliminaries, was completed in the month of June, 1645, and appeared under the title *Acta sanctorum veteris et majoris Scotiae, seu Hiberniae, sanctorum insulae, per Joannem Colganum, etc., etc.*² The volume is dedicated to Hugh O'Reilly, Primate of all Ireland and Archbishop of Armagh.

IX.

COLGAN'S WORKS.

It was from the generous aid supplied by the confidence and attachment of Irish Catholics to the Primatial

¹ O'Donovan's MSS. Survey Letters, R. I. A. *Pettigo*, Oct. 28th, 1835.

² For title-page see the *Acta Sanctorum*, or Gilbert's National Manuscript's of Ireland, p. 315, London, 1884.

See of Ireland, that Archbishop Hugh O'Reilly was enabled to assist Colgan to put his works to the press.

The Archbishop, by oft repeated references, encouraged the Catholics of Ireland to collect the manuscript materials of the History of Ireland, that were scattered in secluded places throughout the country. By this means the MSS. were placed within reach, and capable of being submitted to the crucible of criticism. Dr. O'Reilly's noble example inspired others to become generous, and, thanks to the combined activity of prelate, priest, and people, Colgan soon found himself in a position to publish his first volume. The *Triadis Thaumaturgae*, was completed towards the end of August 1647. This volume has the following title:—*Triadis Thaumaturgae, seu divorum Patricii, Columbae, et Brigidae, trium veteris et majoris Scotiae, seu Hiberniae, sanctorum insulae communium patronorum, Acta, etc.*

The *Trias Thaumaturgae*, without the preliminaries, but including the index, comprises 740 pages. Colgan dedicated this work to his old professor Thomas Fleming, Archbishop of Dublin. This was in the midst of the struggle and disagreements of the Confederation. Archbishop Fleming who remained steadfast to the policy of Rinuccini the Papal Legate, had no fixed abode in Ireland, and dwelt at a distance from his diocese. The date of Fleming's death has not been stated exactly, but it would appear to have taken place sometime in 1656.

In spite of the sacrifices which his removal from the country occasioned, and above all the support he gave to the army and in part to the Government of the Confederation, Archbishop Fleming found the means to defray the cost of the publication of the *Trias Thaumaturgae*.

Colgan celebrates this good deed in the fullest tones of gratitude, without saying one word approvingly about the Archbishop's political adherence, nowhere does he allow it to be understood whether he was himself on the side of Rinuccinni, or on that of the Supreme Council. His brethren in Ireland were not all of one way of thinking during this grave conflict of opinion; they, by their strong national feelings for the vindication of their ancient laws doubtless, caused many tribulations to the then Commissary-General of the Order, P. Marchant.

Colgan, engrossed in his lives of the saints, would appear to have held himself aloof from these divisions.¹

THE SCOURGE OF CROMWELL.

The Confederation commenced in 1642, was dissolved at the death of King Charles, who fell by the hands of the public executioner on 30th January, 1649. Soon Cromwell spread fire and sword throughout all Ireland, transporting the Catholic population *en masse*. He passed over the land like a fiery meteor, leaving behind in the ruins he created the unextinguished sparks of his own fanatical hatred. The bishops found refuge only on the Continent: the lot of the priests and other religious was exposed to greater danger. Those among them who remained in the country, were compelled to disguise themselves as herds, and to live on the milk of the cows they herded; concealed in the midst of morasses, the fastnesses of the mountains, or among the inaccessible steeps of the hills. Literary pursuits, and pecuniary help were no longer available; they

Études, etc., chap. iv.

were only too happy if they escaped the searches of the *Protector's* spies, and the swords of his armed banditti. After such a revolution, Colgan could no longer hope for means to enable him to continue his publications. Hence the second division of the sacred antiquities of his country, though ready for publication, unfortunately, never saw the light.¹

LOST MANUSCRIPTS.

Colgan left besides three volumes of documents in folio, containing, respectively, 852, 1063, and 920 pages. They are carefully described so far as it is possible to do so, with examples and fac-similes, by J. F. Gilbert, in his valuable account of the manuscripts transferred from the Franciscan Convent of St. Isidore at Rome, to the library of the Franciscan Convent in Dublin.² Some have been found in the Royal Library at Brussels; many searches have been made to discover the remainder, but in vain. At Louvain there only exists a vague recollection of the sale of the articles found in the College of St. Anthony after the departure of the Irish fathers. It is to be earnestly hoped that the treasures amassed with so much labour and care by Ward, Colgan, and O'Clery, have not been irretrievably lost. D'Arcy McGee,³ says:—"There is a moral in the lives of these men which the reader will not fail to cherish. It preaches in a voice which cannot be unheard, that no man, however humble, need despair of serving Ireland". These exiled Donegal friars, unpensioned, unpatronized, without

¹ *Ibid*, chap. v.

² Gilbert's *National MSS. of Ireland*, London, 1884.

³ *Irish Writers*, 17th century, p. 71.

hope of worldly gain, entered on their arduous task, and persevered in its prosecution until death.

Excess of work had injured the health of the Inis-Owen hagiographer, but, like most men imbued with a love of duty, it was impossible that he could remain inactive. Having taught for over twelve years the doctrines of *Duns Scotus*, that theological oracle of the Franciscan School, Colgan again returned to his cherished author, and wrote the *Tractatus de Vita, Patria, Scriptis, Johannis Scoti, Doctoris Subtilis*, which he published at Antwerp in 1655.

The compilation of the life of the Seraphic Doctor attracted the profound mind of Colgan, and with its publication it may be said his literary career was closed.

A STUDY.

It is necessary for the student of Colgan's works to be possessed of some general knowledge of the ancient, civil, political, and ecclesiastical organization of Ireland. One must not be a stranger to the dynasties of her kings, her chief families, and above all, of her ancient and modern topography. At least, the student should avail himself of the best topographical works. A study of the town-land survey of Ireland, made by the Ordnance Surveyors, with the names rendered into modern orthographical equivalents, by O'Donovan, will best explain the difficulties that Colgan surmounted. Towards the middle of the seventeenth century, Colgan was almost alone in possession of this essential knowledge.

Even at present, with the aid of lithographed maps, and descriptive references at our disposal, Colgan's works topo-

graphically are more or less difficult to the antiquarian student. Invaluable assistance has been rendered by O'Donovan, the great restorer of Irish topography, through the aid of his notes to the *Annals of the Four Masters*, as well as by his unpublished manuscript letters, now in the Library of the Royal Irish Academy. Canon O'Hanlon, with as much zeal as that of a seventeenth century worker, in his great and still progressing work, has thrown much light on localities mentioned by Colgan.¹ Competent critics, with a loving tenderness for Colgan's fame, do not find fault with either the order or method of his arrangement. The *Acta Sanctorum* is provided with nine different tables or indexes, and the *Trias* has six of a similar kind. Indeed, the particularity and neatness displayed by Colgan in their arrangement is observable in Gilbert's *facsimile* of one of his indexes.²

VALUE.

The difficulty of appreciation appears to consist in the depth, the quantity and variety of detail, and the entire freshness of the matter. Almost everything found in Colgan's volumes had never been previously published. Victor Van Buck says "one could have read all Baronius³ without having the least notion of the new world that Colgan was revealing, although not in ignorance that Ireland had formerly received, by universal consent, the title of the Island of Saints—through a knowledge of the lives of her principal

¹ *Lives of the Irish Saints*, by Canon O'Hanlon, P.P., M.R.I.A.

² See Gilbert's facsimiles of National Manuscripts.

³ Baronius, author of the *Annales Ecclesiastici*, Cardinal and Historian born at Naples, 31st October, 1538, died at Rome, 30th June, 1607.

patrons—yet, who knew that the Irish could place in their martyrologies on an average a decade of saints per day? Who knew that St. Aengus the Culdee, an author of the eighth century, enumerated as many as two hundred St. Colmans, all distinct in genealogy, abode, and date? Before Colgan's publications, almost all these had been unknown, which only the researches instituted by Ward, and perfected by Colgan, has brought to light. Even at the present day how many persons of education, without Colgan's aid, would know the names, the localities, or the dates of the Lasreans, Dicuils, Brendans, Ronans, Fillians, Kiernans, Ultans, *et hoc genus omne*, that fill the pages of his *Acta Sanctorum Hiberniae*?¹

IRISH SENTIMENT.

Indifference, suspicion, and even ridicule, awaited the appearance of Colgan's researches. He himself feared that his own unexhausted list, might excite doubt and astonishment amongst the learned men on the Continent. In the absence of the publication of such *Martyrologies* as Tallaght, since edited by the Rev. Matthew Kelly, and the *Martyrology of Donegal*, collected and arranged by the O'Clerys, translated by O'Donovan, and edited by Dr. Todd, and Dr. Reeves,² Colgan being alone in possession of this knowledge, was obliged to confront hasty judgment and the complete indifference that were to meet his cherished

¹ *Études Religieuses Historiques et Littéraires*, par des Pères de la Compagnie de Jesus, Paris, 1869.

² *Felire na naomh nerennach*, Ro scribadh, F. Michael O'Cleary, 1630; translated by J. O'Donovan, edited by James Henthorn Todd, D.D., and William Reeves, D.D., Dublin, 1864.

labours. Add to this *contretemps* another disadvantage the effect of which was quite as general, *i.e.* — Ireland, though the possessor of ancient historical manuscripts, unsurpassed by those of any other nation in their present spoken language, had been unable from the vicissitudes of ever-recurring conquests, to do much more than preserve her historic treasures from extinction. Her ancient manuscripts like her people, breathed an heroic and lively imagination, sometimes tending to the strange and extraordinary. Full of sentiment, with Christian feeling even to exultation. This tended to impress on the Irish mind, that strong veneration which at all times has ever been rendered to the patron saints of Ireland. These manuscripts were interwoven with a crowd of traditions, the very framework of the history of every ancient nation, so difficult of comprehension to the uninitiated critic, and which has found a place in the lives of several of her saints. Here is where the characteristic trait of Colgan's character came to his aid: his love of accuracy was so great, amounting almost to scruple, that he related with a fidelity, to which almost every one has been pleased to render homage, the exact words of the ancient hagiographers.

POVERTY.

Another cause contributed at the time of the publication of Colgan's works, to deprive them of the recognition they so justly merited. The political events of the period, were centred around the struggle that had closed the waters of the Schelde against free navigation. The Belgian libraries and printing presses, that had been so flourishing about the

beginning of the seventeenth century, began to languish in consequence of the military and naval operations of the Spaniards. The vessels that carried to France, Ireland, Portugal, Spain, Italy, and South America, the volumes of books and engravings, with the paintings of Rubens, Potter, Rembrandt and Vandyke, that were objects of universal admiration, were no longer exported from Antwerp.

The Bollandists themselves sent their manuscripts to Amsterdam to be printed, from which the carriage into France and Germany became expensive, and commerce became paralyzed by reason of the magnitude of the struggle. Thus we find when Mabillon commenced in 1668 to publish the *Acta Sanctorum* of the Order of St. Benedict, he had not seen Colgan's *Acta Sanctorum Hiberniae*, or *Triadis Thaumaturgae*. Through the poverty of the Irish fathers, and the position they occupied at home and abroad, Colgan's volumes remained stored at the library of the college, or loaded the otherwise empty granaries of the Convent of St. Anthony of Louvain.¹

ETYMOLOGY.

That the locality of *Carrogh-ne-farne ballybronaghan* included the church lands surrounding Carndonagh on the north-west is certain. To those of his readers who may yet speak, and who esteem the mellifluous Celtic language, the Author will attempt to explain this assertion; ceathpamhaoh—pronounced *ker-ru*, i.e., *carrogh*, has its equivalent in the English word "*quarter*", or one-fourth part, "*ne-farne*" signifies *of the alder trees*,—and *baile bronaghan*, may be ascribed to the Irish word *baile*,—the land,

¹ *Études*, etc., chap. v.

as in *ballyboe*, and *braineachan* may be rendered into an *under-chief*, a *senior*, a *captain*, or a *leader*.

Having examined in the Ordnance Survey Office, Phoenix Park, Dublin, the derivation, given by O'Donovan in his manuscript notes, of *Moneyshandowney*—the name by which *Carrogh-ne-farne ballibronaghan* is now known, it appears to be derived from three Irish words, *muine*,—a *brake* or *shrubbery*, corresponding with “*na-farne*”, of the alder trees, and *Sean Duine*, ‘*the ancient person*’—corresponding with *bronaghan*, the *senior* or *chief*. Thus we have, in what appears to many, perhaps, a monstrosity in names, a clear and well defined expression, and although the *Carrogh-ne-farne ballibronaghan* of Colgan's time has disappeared in its present analogue, *Carrogh-Muine-Shandowny*—the original meaning and interpretation of both are the same, i.e.; the quarter land of Alder Shrubbery and the Bally, or habitation of the Deputy Leader of the Sept. We shall only here refer to the etymology of one other word.¹ When the English-speaking people, brought here, on the assignment of the confiscated church-lands of Donagh to Captain Edward Cary (who is styled an English Protestant in the Down Survey), and the church lands of Culdaff and Cloncae to Mrs. Sarah Babington, no doubt, they abbreviated in pronouncing the names of places after the custom of their country. *Carne* appeared long enough, and, being apparently destitute of the knowledge of Irish orthography, they followed the phonetic sound of the word, spelling it *Carrān*, and *Donagh*, the name of the church, was to them a clearer distinction than *Carran-farne*; hence it easily became *Carran Donagh*.

¹ Clunmagee is derived from *Cluain macaoíada*: The lawn of the sons of Hugh.

“ Already had the stranger band
 Of Saxons swept the weakened land,
 Already on the neighbouring hills
 They named anew a thousand rills”.

Mağ, a plain, anglicized into Muff, has its pronunciation between *Mugh* and *Muff*. O'Donovan considers that the ancients never used redundant letters, and that those which are now quiescent were originally pronounced according to the different sounds for which letters were invented, as arbitrary symbols, and that the pronunciation of the Anglicized names by the Irish peasantry are as they were introduced many hundred years ago by the colonists; the alteration of the sound of the first letter a to e being a modern innovation.¹

CHURCH AND STATE.

The difficulties that surrounded young Colgan in the acquisition of learning at this particular period in the parish of Donagh were many. Perhaps the despoiling of the chief of his sept, MacColgan Donnell, of the quarter land of Karrane-farne in 1609, when John Colgan was but seventeen years of age, was indirectly the greatest blessing ever conferred upon the ecclesiastical history and antiquarian literature of Ireland. This service was unconsciously rendered by the Bishops Knox and Montgomery, and the Lord Deputy, who were banishing the old septs, and depriving the people of Innis-Owen of their inheritance.

These events took place immediately after the gallant stand made against injustice by Cahir O'Doherty, at a time when Innis-Owen was swept of its manhood, who were by

¹ O'Donovan's *Ordnance Survey Letters*, Sept. 20th, 1834.

their prosecutors forced to swell the ranks of Gustavus Adolphus.

Had not Colgan been then but a youth, his talents and his genius might have been lost for ever to Ireland. But under the guidance of a power mightier than that of Chichester he persevered in completing the education already far advanced. We find that before his departure from Inis-Owen, Colgan had made himself acquainted with, and had wandered over every one of its hallowed spots. He had treasured the hope of making a revision of the National Records, many of which were scattered throughout the old peninsula, originals or reproductions of the 11th century, being writings of Maeliossa O'Brolchain of Both-Connais, and his successors.

We have no exact date of the time when Colgan left his native parish to prosecute the studies he had entered upon. From a note made by the learned author of the *Irish Franciscans*, Rev. C. P. Meehan, we learn that Colgan had visited Kilmantain, now known as Wicklow.¹ This visit must have taken place previous to his entering the college of St. Anthony of Padua at Louvain.

However, from collateral evidence, we can almost assign the exact year. We read in a printed obituary memorial issued by the brethren of his order at the time of Colgan's death, that he died Anno Domini, 1658, on the 15th of January, aged 66 years, in the fortieth year of his elevation to the priesthood, and in the thirtieth of his religious profession. From this it appears Colgan entered the priesthood when he was twenty-six, or in the year 1618.

That Colgan was an ordained priest before he entered

¹ Appendix, *Rise and Fall Irish Franciscans*, p. 297, Dublin, 1872.

the College of Louvain is highly probable, because in the list of names of students received at the Irish Franciscan College of Louvain, from its foundation to the year 1617, out of the various provinces of Ireland, that of Colgan is not to be found. From Ulster appear such distinctly Donegal names, as Father Cornelius Glacken, 11th May, 1614, Father Daniel Crean, Raphoe, 11th May, 1615, Father Eugene Gallagher, Raphoe, 17th March, 1616, Father Milarus Clery, known as Father Bernard *Sancta Maria*, Raphoe, received 15th August, 1616, and Father Duffy, or Doocy, who entered the novitiate 13th June, 1617.

Colgan's visit to the South of Ireland may have had something to do with his ordination, since we know that in 1610 Chichester issued a proclamation (a transcript of an edict published by the king on the 4th July, 1605) commanding all the enactments of Elizabeth to be rigorously enforced, with this additional announcement, "It hath seemed proper to us to proclaim, and we hereby make known to our subjects in Ireland that no toleration shall ever be granted by us. This we do for the purpose of cutting off all hope that any other religion shall be permitted save that which is consonant to the laws and statutes of the realm".¹

The above extract is quoted with the view of illustrating the existing conditions that surrounded Colgan at the time when he was preparing to enter the priesthood.

Many of our fellow-countrymen, who differ with us on matters of religion, look back with sorrow on these dark days that stain the history of the "Plantation in Ulster". But when Catholics are accused, as they sometimes are,

¹ See Chichester's Letters, S.P.O.A.D. 1610, also, *Fate and Fortunes of Tyrone and Tirconnell*, p. 54, etc., Dublin, 1870.

of being deficient in the domain of knowledge, in defence, they can point to these penal and direct causes.

Thus it stood in 1610, when Colgan was prosecuting his studies, not from the resources of extensive libraries, but from the treasured volumes and manuscripts that had been preserved and hidden away under the roof coverings of many an Innis-Owen cabin.

About this time Bishop Andrew Knox (a name sufficiently well known in connection with the Ulster Plantation) had been nominated to the Bishopric of Raphoe, and before his departure from London he entered into a solemn engagement to extirpate the Catholic religion from Ireland. The king, for this purpose, investing him with the most ample powers.

The edicts of the time, as set forth in *Porter's Ecclesiastical Annals*, are of an imperative kind. All bishops and priests were banished from the kingdom under penalty of death, the harbourer of a priest was to suffer by the confiscation of his property, no Catholic was permitted to discharge the duties of a schoolmaster, or to send his sons or relatives beyond the seas for education; while all persons of every age, sex, and rank, were to be present on Sundays at the service of Common Prayer.

During the persecution of Knox and Chichester, monasteries and churches were plundered and pillaged, their altars stripped and despoiled, and their sanctuaries defiled. Even the dwellings of the chief families were ransacked, their looms and furniture were taken under various pretences, as articles belonging to the service of the Church. In a word, everything went in the general loot. But the steadfastness of the people caused Chichester, when

he was recalled in 1615, to declare :—" that Popery must be something inherent in the soil of Ireland, that the very air and climate must be infected therewith, sooner than abandon it men were determined on renouncing obedience to their prince, all regard for their posterity, and even their own temporal happiness and lives".¹

This was the man who had previously written to the English minister, Lord Salisbury, the following words :—" If I have observed anything during the time I have spent in this kingdom, I may say it is not lenity and good work that will reclaim these; but an iron rod and a severity of justice, and seeing that the law hath not here provided for the uprooting and punishment of those firebrands of sedition, the priests; we can think of no other remedy, but to proclaim them and their relievers and harbourers for traitors".¹

Such were the religious and political atmospheres that had settled down on Inis-Owen, during Colgan's youthful days, producing in effect a denser cloud than any that has since obscured the summit of Slieve-Snaught.

PUBLICATION OF COLGAN'S WORKS.

a—"Rev. Patres, considerantes utilitatem et honorem quæ huic nostro Regno et Ecclesiæ nostræ Hibernicæ provenire possunt ex editione piorum operum quæ R.[everendus] P.[ater] Joannes Colganus. S[acrae] Theologiae Lector meditatur; per praesentes volumus et mandamus ut summa ex nostris pecuniis in deposito Fratrum Minorum Hibernorum Lovanij existens pro arbitrio praefati Patris Colgani expendatur in usum praefatorum operum quo ocys pub

¹ Chichester's Letters, S.P.O.

² Sir Arthur Chichester's Letters to Lord Salisbury, S.P.O. and p. 345 of Meehan's *Fate and Fortunes of Tyrone and Tyrconnell*.

lici fiant juris, et ad Dei nostratûm Sanctorum Patriaeque nostrae honorem, nec non reliqui quod superit operis promotionem detrahantur dividanturque. Huic vero nostrae dispositioni et voluntati volumus atque adeo mandamus ut nullus quavis ratione contraveniat vel obstaculum inferat, In quorum fidem et robur sigillum et chyrographum his apposuimus hac die 6ta Decembris."

Kilkenniae An. Salut, 1642.

HUGO Archieps. Ardmas.

Presentes

Eme[rus]. Dun et Conor Episcopus.

"Fr. Thomas Crobys."¹

[Translation.]

We, Rev. Fathers, taking into consideration the utility and honour that would accrue to this kingdom of Ireland and our Church from the publication of the pious works which the Rev. John Colgan, Lector of Sacred Theology, has conceived to write, we present, desire and command, that a sum of money from our funds which are entrusted to the depositaries of the Irish Friars Minor at Louvain, and which sum is at the disposal of the said John Colgan, be appropriated for the publication of the said works, that thereby they may be brought into public view, both for the honour of God's servants and that of our country: nor let there be any dissentient opinions on the subject, because the sum to be expended may exceed the circulation of the works. But for this purpose, in accordance with

¹ J. T. Gilbert's Report in appendix to Fourth Report, Historical Manuscripts Commission, London, 1874, pp. 599-613.

our disposition and willingness, we desire and also command, that no one, by any reason whatever, be adverse to our design or put a preventative in the way of their publication. And as a manifestation of our approbation to that effect, we here affix our signature and seal.

✠ Hugh, Archbishop of Armagh.

Given at Kilkenny this 6th day of December, in the year of our Lord 1642, in the presence of ✠ Emerus, Bishop of Down and Connor, Fr. Thomas Croby.

APPEAL.

The following appeal for subscriptions was circulated in English.¹

b—"You may, by these presents, understand that wee the poore Religious of St. Francis, his order att Louayne, in the College of St. Anthony, having maturely considered the distressed state of our native countrey, which, albeit in times past being rightly reputed and still named the Isle of Sainctes, through the infinite multitude of her most holy men, wherein she easily surpasseth each other kingdome, yett was not soe happie as that any hitherto should bring to light her manifold ancient ecclesiasticall monuments, to the noe smale dishonour of the whole nation, and discomfort of devoute soules. This wee say, having with pitie considered, did undergo the interprise those many years past, to gather from all parties and countreys, and prepare to the print the ancient histories, offices, martyrologes of the birth, lives, death, feasts, churches and cells of our Irish sainctes, with several other Lattin and Irish pious workes, for which alsoe wee have of late erected

¹ *Rise and Fall of the Franciscan Monasteries in Ireland*, by C. P. Meehan, p. 322, Dublin, 1872.

heere a new Irish printe, whence wee hope will ensue manifold fruites, redounding to the great good and glorie of our Church and Catholike countrey men. But, as you know, our poore state of life, as it is incapable of wordly substance, so being unable to disburse the requisit charges for persueing such a costly interprise, the only remedy to accomplish what wee intend is to have our present recourse unto youre pious bountyfullnesse, trusting in your noble affection towards your country's patrones that every one of you will be found no lesse zealous to second these our pious designs and feeble endeavours, then wee are by continuall labour deviseing how to restore the neglected honour of our sainctes, church, and countrey, and withall to enkindle the devotion of our thure beloved Catholicke countrey men, which hartily to doe it were (as wee thinke) an urgent motive only to consider how all other Catholicke kingdomes earnestly endeavour to extend their name and fame to procure their felicity and finall salvation, and to mantayne in vigour to the divine service and Catholicke faith, by the devout worshipping of their proper sainctes and holly patrones, throughout all their parishes and churches; and yett, notwithstanding this holy generall custome of all others, how our poore countrey, who gave Patrones and Apostles for the moste parte to the rest of Christian countreys, is brought to that plight of miserie that it doth not only worshippe these her holly missionaries sent to the conversion of severall foorayne nations, but also is almost as yet ignorant of our manifold patrones detayned at home, who were founders of so many rare churches, cells, and sancturaries; not regarding in the meane time what ingratitude it is not to acknowledge the innu-

merable benifits by their merits received whome even as our countrey had of ould on earth, those glorious instructors and doctors of the lawe of life and discipline, so their enjoyeth for intercessors in the celestiall kingdome to mantayne constantly the faith and piety by them anciently thaught. Which inconveniences to redresse, we lalour to prepare those workes above mentioned, wherein, amongst other infinitt pointes, it will clearly appeare to youre view the stat of our primative church, our proper and particular patrones and holly advocates, whose lives and divine examples our prechers may divulge heireafter in the spirituall weale and consolation of all in generall.

To which end, and to obtain competent charges for their imprinting, we doe present unto you this father of our order, as our faithful procurator in this behalfe, most humbly beseeching, as you tender the favour of your country's holy patrones in heaven to intercesse for you in this wretched season, so you will bee pleased to bestow your pious allmes, and so oblige them, and likewise us, according our duty and custome, to pray uncessantly God for your prosperity and everlasting happinesse."

Fr. Bernardus Connus, Guardianus Fratrum Minorum
Hibernorum Lovanii,

Fr. Daniel Clery, Vicarius,

Fr. Joannes Colganus, Sac. Theolae. Lector.

Fr. Patricius Brennanus S. Theol. Lector.

Fr. Hugo de Burgo, Commissary of ye Irish Francis-
can Recollects in Germany and ye Low Countries.

Endorsed :—Copia Epistolae Nobilibus Hiberniae a
Patribus Collegii S. Antonii de Padua, Louvanii.

FACSIMILE.

A facsimile of a letter in Latin, written at Louvain, 1642, by John Colgan to Luke Wadding, Guardian of the Irish Franciscan Convent at Rome, is given by John T. Gilbert, F.S.A.¹

The letter is published with a translation in the appendix to Rev. C. P. Meehan's *Irish Franciscans*. The original letter is in the archives of Franciscan Order, Dublin.

Gilbert as editor of the *Facsimiles of National Manuscripts of Ireland*,² has given a facsimile of a page of one of the missing volumes compiled by Colgan on the *History of the Irish Missionaries in Great Britain and on the Continent*. He also gives a facsimile of Colgan's signature.

TO COLGAN'S PRAISE.

The Rev. N. Almerus (Father Aylmer) as quoted from the original Latin by Father Meehan³ renders praise to Colgan. The following translation partly conveys its meaning :

The scattered writings of the Fathers,
Borne from the Irish Coast;
By the cultured pen of Colgan, were recovered,
Dispelling the darkness in which they lay obscured.
His work shines more clearly than the eyes of the Lynx.
Sorrowful he points to their household gods, then
Rent asunder; and their shrines unfrequented—

¹ *Contemporary History Irish Affairs*, 1641-52 by J. T. Gilbert, Dublin, 1879.

² Part iv. 2, 1884.

³ Meehan's *Flight of the Earls*, p. 597, Dublin, 1870.

He lights the way of the pilgrim, like the bright moon—
 As a thread in the maze he unravels—and
 As gold cleansed in the furnace, casting aside the dross,
 He retains only the pure metal—
 His aim, recording annalist of the Irish race,
 Through the lives of her illustrious saints.
 Breaking and pulverizing false and deceitful history
 The pen of Colgan, condenses, classifies and preserves,
 Rendering his chosen works the repository of truth.

DEDICATION.¹

To the Most Noble and Most Illustrious
 Lord Philip O'Reilly,
 of
 the Dynasty of East Breffany
 and

Military Commander under the Catholic King.
 Most Noble and Most Illustrious Hero,

I remember my having dedicated the first volume that I edited concerning the virtuous deeds of the saints who belong to our hallowed island, Ireland, to your kinsman the Most Reverend and Most Illustrious Lord Hugh O'Reilly, Archbishop and Primate of all Ireland, who acted the part of a valiant soldier in the war recently waged in defence of faith and fatherland. Indeed numerous favours claimed that mark of esteem, the first work which I published relative to those sacred stars that shine in the galaxy of Erin's saints, justly demanded to be printed under his patronage, who in other respects as well as by

¹ Colgan's dedication to Colonel Philip O'Reilly of his work on Duns Scotus

virtue of his primatial office, was the first dignitary of the country.

Your own renowned family, famous on account of the number of celebrated men that it is still producing, just like some longevous tree that germinates prolific branches, equally deserves to be classed amongst the principal families of the kingdom.

His Grace was a most liberal patron of the Franciscan Order, and second to none either in the conferring of favours, or the fulfilling of his promise, thus verifying the prediction which had been made concerning him in early life. He ought not, by any Irish Franciscan on account of this kindness, be placed behind any person in the nation when favours unrequited and a client's debt are to be acknowledged. The foregoing reputation which he uniformly sustained, induced me to dedicate the first volume of my work to your most illustrious and devoted relative, the Lord Primate.

I have learned from the numerous testimonies of distinguished men, and the unanimous attestation of the people, how your illustrious Lordship initiated—if not on certain occasions surpassed—your illustrious kinsman in affection for our institution, while in defence of your native land against its inveterate foes, you, above all others, stood invincible. On that occasion you also came forward to protect the Catholic Faith from the venomous attacks of its malignant enemies—your adversaries, against whom you vigorously contended for many years with undiminished courage. During all that time, you frequently exposed yourself to imminent danger, and at last, being convinced of the hopelessness of the struggle which you gallantly maintained, preferred to relinquish the most

ample patrimony to be plundered by heretics, rather than behold with your eyes the fatal wave of destruction rolling over your afflicted country. In the midst of such harassing circumstances, you chose and bore an honourable exile.

The narrating of these facts, which so highly redound to the praise of your kinsman and your family, would be but a trivial requital were I not to supplement it by another act which your numerous favours demand. Though, being mindful of so many benefits, I regret my inability to repay the debt of gratitude. But since the alarming prospect assumed by the state of affairs in poor and distressed Ireland, prevented me from dedicating to you the entire work, as I had desired, I endeavour to manifest on this occasion the gratitude of an indebted client. Be unwilling, I pray you, to consider the smallness of the work, whose deficiency in that respect is supplied by the precious matter which it contains. It is a book which I have undertaken to write about our own countrymen, and the country of John Scott, the subtle doctor, which country I prove to be the older and more ancient Scotia, or, as it is sometimes called, Hibernia, but which is named by pristine writers the "Island of Saints". I have stated therein the various and sublime teachings of the doctor, also his many virtues and incontestable miracles, which are irrefragable proof of the sanctity of his life and the truth of his doctrine.

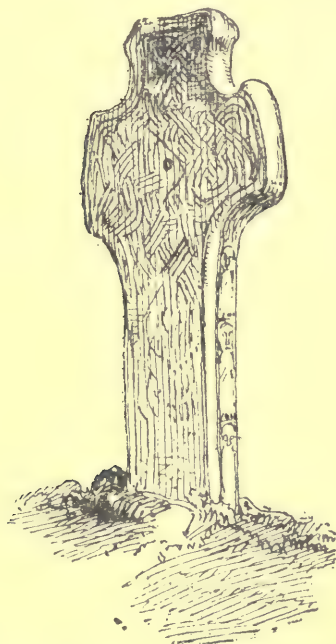
I trust that this small volume, which is expressive of my gratefulness, will be so much the more pleasing to your most illustrious Lordship, because it treats of the doctor as your own countryman, whose teaching the Franciscan Order—to which you are devotedly attached—has long since

determined to follow, considering him as leading the van in the arena of divine science. Moreover, it ascribes to your country that brilliant star, whom three kingdoms vie with one another in claiming, and who is designated by ancient and modern writers, the prince of theologians.

Your illustrious Lordship's

Humble client and faithful servant,

F. JOHN COLGAN.



THE DONAGH CROSS : WEST FACE.¹

(Standing near Colgan's Birth-place.)

¹ From *Ancient Crosses, etc., Proceed. R.I.A.*, 3rd Ser., vol. ii, p. 101.

X.

DUNS SCOTUS.

Excessive study had injured the health of the hagiographer, but, like most men imbued with a love of work, it was impossible that he could remain inactive.

Duns Scotus, a Franciscan Friar, as has been stated by Sir James Ware, "led the van in the fourteenth century". The sharpness of his wit and his scholastic subtilities procured him the name of the "Subtile Doctor".¹ He has been claimed alike by England, Scotland, and Ireland; but Irish writers especially, Hugh McCaghwell, Archbishop of Armagh, and Luke Wadding, who in 1639 published the speculative writings of Scotus in sixteen large folio volumes, have advanced reasons which go to prove that Duns Scotus, like his compatriot Marianus Scotus, was an Irishman—Down, in Ulster, being his birthplace.

Colgan returned to this cherished author, whose scholastic theology had engrossed his attention and teaching for over twelve years. Duns Scotus was the oracle of the Franciscan school, and one of the glories of Ireland. Scotus had occupied the chair of theology at Oxford, where his fame was unbounded. About 1301, he removed to Paris, having been chosen regent of the monks of his order, where he filled the presidency of the theological schools. Here he first inculcated the doctrine of the Immaculate Conception, which he supported by much argument, refuting upwards of two hundred objections. The university adopted his conclusions, and instituted the feast of the Immaculate

¹ *Ware's Irish Writers*, p. 78.

Conception, which has since in our own time been promulgated as a universal dogma of the Church.

It was on this occasion when at Paris that the title of "Subtile Doctor" was conferred upon him. In 1308 he was removed to Cologne, where he died from an attack of apoplexy on the 8th November 1608, aged 43 years.¹

The *positiva* works of Scotus were intended by Wadding to have formed a future publication which never appeared.

Colgan, whose failing health had increased, as we see by his letter to the General of his Order,² nevertheless, devoted the closing years of his life towards a further elucidation of Duns Scotus, and he published the *Tractatus de Vita, Patria, Scriptis Joannis Scoti, Doctoris Subtilis*, at Antwerp, in 1655.

The celebrated Luke Wadding, the Irish Richelieu of the Confederation, founder of the college of St. Isidore at Rome, and author of the annals of his order, has added to Colgan's distinctions the title of "Juvenum instructor". In one of Wadding's Works *Scriptores Ordinis Minorum*,³ published during Colgan's lifetime, he styles Colgan "the illustrious son of the College of St. Anthony of Padua at Louvain, the meritorious professor of Sacred Theology, the instructor of youth, very skilled in Irish literature, a most religious man, assiduous in his studies, collecting and perfecting works that were monuments to Ireland, though of delicate bodily health, he was constant in his labours even to a miraculous extent".

¹ Sir James Ware, in the *Writers of Ireland*, gives 1274 as the date of his birth, and 34 years as his age, pp. 78-9. The dates 1265 and 43 are given in the *Imperial Dictionary of Universal Biography*.

² See *Colgan's Letter*, 23rd February, 1652, in appendix.

³ Rome, 1650, p. 199.

This tribute of recognition towards the character, abilities and labours of Colgan, rendered during his lifetime by Wadding, whom Sir James Ware¹ styles a voluminous writer and a grand ornament of his country", affords a pleasing contrast to the action of others whom we shall hereafter mention. A few endeavoured to depreciate the works of the labourer, and to despoil him of the fruits of his unceasing industry at the time that Colgan's success as an indefatigable worker was not a success from a pecuniary point of view—Ireland, agonizing under the sword and mailed hand of the Cromwellians, was bereft of means for the purchase of his volumes. On the Continent his works excited little interest except among antiquarians, while few were disposed to examine the antiquities of Ireland. The volumes of Colgan, as Van Buck truly says, "are books not for reading, but materials for study".

Colgan's *Tractatus de Vita Joannis Scoti*, although referred to by Dr. Reeves, is not described further than by saying "it is now a very rare work".²

With the exception of the copy in the archives of the Franciscan Convent, no other we believe exists in any of the public libraries of Dublin. It extends over twenty-six chapters, written in Latin.

The first Chapter treats of Scotus, the Subtile Doctor and country of his birth ;

Second—An eulogy of the learned and Subtile Doctor ;

Third—About his works ;

Fourth—Of the doctrine of the Immaculate Conception, in which Colgan points out the Subtile Doctor was never in error ;

¹ *Ware's Writers*, p. 130.

² *Ulster Journal of Archaeology*, p. 301, vol. 1.

- Fifth—Concerning the acumen for which John Scotus was celebrated ;
- Sixth—Of his virtues generally ;
- Seventh—Of his great meekness, and his humility in his writings.
- Eighth—Of his singular obedience.
- Ninth and Tenth—Of his holy poverty and purity ;
- Eleventh and Twelfth—Treats of his fear and devotion to God.
- Thirteenth—Of his singular devotion to the Blessed Virgin and her Immaculate Conception.
- Fourteenth— Of his firm faith ;
- Fifteenth and Sixteenth— Of his most ardent hope in God through acts of charity, and charitable works.
- Seventeenth—Of his study of sermons, his contemplations, and his ecstasies.
- Eighteenth and Nineteenth — Describing the apparition where the Blessed Virgin appeared to Scotus during prayer ;
- Twentieth—How Jesus Christ under the appearance of a little boy gave himself to be kissed by Scotus when praying on the date of the Nativity ;
- Twenty-one—Concerning many other saintly acts in his life ;
- Twenty-two—Of the authorities who make mention of John Scotus, and who call him Blessed (*Divus*) ;
- Twenty-three—Of the year of his death, A.D. 1308.
- Twenty-four — Concerning the time when the Subtile Doctor, began to be looked up to as the “ standard bearer”, and to be followed by the Seraphic order.
- Twenty-five—Of the writers who wrote of the life of Scotus ;

Twenty-six—Of the writers, who wrote in vindication of Scotus against his detractors.

There are two copies of the *Tractatus* in the Library of the British Museum. The *Tractatus* is a small 8vo, containing 228 pages of text, 7 of dedicatory title, and 8 of approbations and *censuras*, with 2 of indexes.¹ On the title-page is a small engraving representing a convent and church, a monk kneeling in the attitude of prayer, and receiving the stigmata from a crucifixion, borne on a halo of clouds.

XI.

THOMAS O'SHERIN.

On the death of Fathers Ward, Colgan, Fleming, and White, Irish archaeology on the Continent would have still survived, had it not been for the devastating whirlwind raised by Cromwell which was scourging Ireland. Though the bishops were despoiled of all their ancient revenues, the school of Louvain had not ceased to exist.

Father Thomas O'Sherin, Professor of Theology at Louvain, one of the censors named by the superiors of the college, to examine theologically, Colgan's publications, was from his knowledge of the subject, very capable of continuing the work. Dr. Reeves has contributed an account of Fr. O'Sherin.² The name O'Sherin is mentioned in the *Four*

¹ The Approbatio Theologorum is dated 5th October, 1655, and signed by Father Bernardus Fallonius, S.T.L., Father Thomas Sirinus, S.T.L., Father Antonius Conmæus, S.T.L., and Father Zyphirinus à Irseman, S.T.L.

² U.J.A.

Masters as far back as 1087. In a general pardon granted at the beginning of the reign of James I. we find the name of O'Sheridan a prevailing one in the County of Longford, and also at Trinity Island in the County of Cavan. In the necrology of the Convent of St. Anthony at Louvain, we read an eulogium of some length in the record of Fr. O'Sherin. It may be summarized as follows—"In the year 1673, on the 3rd September, died here R. A. Pater Frere Thomas Sirinus, Lector Jubilatus of Sacred Theology, a man of holy, gentle, and exemplary conversation, of polished pen, and profound learning". This reference to Fr. O'Sherin becomes interesting from his intimate association with Colgan.

In 1661, he was Lector Jubilatus, and employed his time in transcribing the *Lives of the Saints*, at length his life was taken up in writing the *Lives of the Irish saints*, which at his death were ready for publication. There exists sufficient testimony to show that Fr. O'Sherin seriously entertained the idea of continuing the work of Colgan, by using the materials he had collected, but the want of funds necessary for their publication became an insurmountable difficulty. He had published Ward's posthumous work, *The Life of St. Rumold* in 1662, and it was on a continuation of the *Acta Sanctorum* he was engaged up till the time of his death.

Father Bonaventure O'Doherty was the last survivor of the Louvain School of Irish archæologists. Although not in command as a general officer, he is recognized as a soldier of merit, an indefatigable worker, and a worthy representative of the intellect and patriotism of Inis-Owen.

No Roman consuls have left behind more lasting testimony of devotion to the Imperial City, than the exiled friars of Donegal have left to Ireland. They gave freely and generously of the time and ability at their disposal, and repaid by their services the debt (to use the words of Colgan,) "they owed to their country".

LINGUISTIC ABILITIES.

O'Sherin in his notice of Fleming says, "In this schedule of Father John Colgan, of pious memory, I find in English the following—'The Irish Fathers of Louvain understood French and Flemish, and joined in the conversations of the brothers who were Flemish and Walloons. The Irish students who were educated at Louvain, also spoke Flemish'. His knowledge of Flemish, German, and French, enabled Colgan to read the lives of saints that were written in these languages.

The Bollandists consider it probable, that Colgan received his humanities in one of the Irish Belgian Colleges of Cusack, where he initiated himself so thoroughly in the English language, that he seems to have been able to write it more readily than Irish. His knowledge of Latin was very good, and the '*tenuem in hac re facultatem*', of which he speaks in the preface to the *Acta Sanctorum*, is to be regarded only as referring to the flowery and oratorical style that was then in use, but which he himself applies to his own forcible, clear, precise, and positive treatment.¹

¹ *Etudes*, etc., chap. iii., p. 412.

XII.

POLYHISTOR.

“Among the many distinguished Irishmen whose spirits were stirred up within them, at the wholesale attempt made by Dempster and his Scotch contemporaries, to affix the historical label Scotia, without even a duplicate, to their portion of Britain, and transfer to its annals all the celebrity of ancient Ireland, almost the earliest, and certainly the most accomplished”¹ was Stephen White, a learned member of the Jesuits. Born in the diocese of Lismore, (some say in Clonmel) he commenced his antiquarian researches as early as 1611. Father John Colgan, as a labourer in the same field, soon attracted the attention of Father White, both then occupying almost similar positions. Fr. White was Professor of Theology, at Dilingen, from whence he supplied Colgan with transcripts of many rare and valuable manuscripts which he used when producing his great work the *Acts of the Saints*.

Colgan gracefully acknowledges his indebtedness where he says,—“I must not omit to mention, what I cannot forget, the kindness of Fr. Stephen White, who in furthering the study of the Acts of the Saints, has merited well of his country, and is deserving of every praise on account of his knowledge, not only of sacred antiquities, but of the antiquities of almost every people. He is particularly deserving of praise from his own race and country; in the fullness of his generosity he sent to us the Acts of St. Columba by St. Adamnan, and of St. Brigid by St. Ultan, likewise

¹ *Memoir of Stephen White*, by Dr. Reeves, *Proceedings, R.I.A.* vol. viii., p. 29, Nov., 1861.

many other true and unquestioned acts, which would have been difficult to find otherwise. Full of dignity, sanctity, and advanced years he gave back to Heaven the gifts he had received during a long life".¹

The translator and editor, of *Cambrensis Eversus*, when speaking of its author John Lynch, says—"he was a contemporary of Rothe, Usher, Fleming, Colgan, Ward, Stephen White, Wadding, Ware,—names which nearly exhaust the catalogue of our standard authorities, as well as of O'Flaherty, the Four Masters, Keating, and McFiris".²

The close relationship that existed between Colgan and Stephen White, is sufficient reason for introducing the name of the latter here. This reference, is in no way sufficient to illustrate the services this distinguished Jesuit has rendered to the cause of Irish historical truths. Dr. Reeves, at a meeting of the Royal Irish Academy, read an erudite memoir of Stephen White, at the time he submitted a letter entrusted to his care by Count MacDonnell, who copied it from the original, then (1853) in the Archives of the Convent of St. Isidore, in Rome. In Dr. Reeves' memoir he says—"Father John Colgan had been for several years labouring in the compilation of his great work on the ancient worthies of Ireland, and had two-thirds of his task done, when the letter, with the carriage of which for the hearing of the Academy I have been honoured, was written to him by his venerable and respected countryman Stephen White".³ The life and writings of Stephen

¹ Preface to the Reader, *Acta Sanctorum*.

² *Cambrensis Eversus*, translated by Rev. Matthew Kelly, vol. 1, p. iii., Celtic Soc., Dublin, 1848.

³ *Proceed. R.I.A.* vol. viii., pp. 29-32.

White deserve greater attention than they have yet received. Ware's notice of this learned Jesuit is of the most meagre kind,¹ though he notices Ussher's reference to White, as a—"man of exquisite knowledge in the antiquities not only of Ireland, but also of other nations".² White supplied information to every writer who applied to him. One of his chief aims appears to have consisted in what Colgan repeatedly calls a "very thirst after the antiquities of his country". A foreign historian designated him *Polyhistor*; one versed in many histories,³ a name Dr. Reeves says—"was confirmed to him by the united suffrages of fellow-citizens and foreigners". The only work of this great historian that has come down to us is that entitled *Apologia pro Hibernia*,⁴ against the calumnies of *Cambrensis*. In *Cambrensis Eversus*, Gratianus Lucius says, "Father Stephen White, Jesuit Doctor of Divinity and professor emeritus compiled a very elaborate dissertation, which vindicates triumphantly the fame of Ireland against the slanders of Giraldus Cambrensis; and in giving a list of authors who had proved to demonstration that Scotia and Scots, were in ancient times synonymous with Ireland and the Irish, he quotes Ussher's *Primordia*;⁵ John Colgan in the *Triadis Thaumaturgae* and his *Acta Sanctorum*, has also proved the same fact—

¹ Ware's *Writers of Ireland*, by Harris, Book 1, p. 103, 1764.

² Ussher's *Primordia*, p. 400.

³ Raderi, *Bavaria Sancta*, tom. iii. p. 75.

⁴ *Apologia pro Hibernia*, edited by Rev. Matthew Kelly, Dublin, 1849.

⁵ *Britannicarum Ecclesiarum Antiquitatis et Primordia, etc.*, Dublin, 1629. Gibbon, on the Monks in Ireland: (*Decline and Fall*) ch. xxxvii., says: "All that learning can extract from the rubbish of the dark ages is copiously stated by Archbishop Ussher, in his *Brit. Eccl. Antiq.* chap. xvi. p. 125-503".

and "more triumphantly than all others, by Stephen White, whose manuscript works which were never printed, are now in my possession. He exhausted his subject".¹ Dr. Reeves, in his memoir shows that Bollandus, Gretser, and Ussher were under obligations to Stephen White for literary contributions: his title of Polyhistor, was confirmed by Colgan.² The date of his death has not appeared. White speaks in the most favourable terms of Ussher, to whom he had transmitted from Dillingen, a transcript made by himself of the manuscript of St. Adamnan's life of St. Columbkille, that furnished Ussher with his "various readings"; Dr. Reeves says Ussher's manuscript of White's collation is still extant.³

Here we see these distinguished writers acknowledging each others' literary ability. The Jesuit and the Franciscan friar, both recognized the antiquarian researches of the Protestant Primate, who joining with them, ably upheld Ireland's right under the title of Scotia, to possess the honour derived from her venerated saints and scholars. This harmony occurred at a time (1640) when, if we allowed ourselves to be imposed upon by partizan writers, and biassed historians, a conspiracy existed for destroying the lives of Irish Protestants.

STEPHEN WHITE AND JOHN COLGAN.

An English translation of Stephen White's letter to Colgan, from the Latin text published in the Royal Irish

¹ *Cambrensis Eversus*, 1662, edited by Rev. M. Kelly, Translation and reprint vol. 1, p. 65, and vol. 11, p. 231-233, 3 vols, Dublin, 1848 to 1852.

² *Trius Thaum*, p. 372, A.

³ *Proceed*, R.I.A., vol. viii. p. 30.

Academy's Proceedings, is here given. The original letter is now in the Archives of the Irish Franciscan Convent Dublin.¹

I.H.S.

"The peace of Christ be with you.

After a longer interval than I would have desired, I received the three letters sent to me. The first, that of the 4th Oct., 1638, after long delay and concealment, reached me at the end of August the following year. The second, that of Sept. 4th, 1639, I afterwards discovered about the end of November. The third, of the 9th Oct., I read on the 2nd Decr. Rev. Father you will observe that my want of quicker reply, arose more from surrounding circumstances than on account of my own wish, which would have been so pleasing to me, seeing that your letters came from one so universally esteemed by our whole race, whom I now congratulate, on having obtained through the gifts bestowed on you by God—granted only by Him to the few—that diligence to guard His glory, of which you are so well qualified to advocate, and so skilled a herald.

In spirit be of good cheer, urge on persistently, and complete speedily, what you have so happily began. For the great reward of your immense labours God awaits: whilst a sweet love of country shall make your work light, other things will follow. Among all good men of our race, your name shall be held in lasting esteem as long as posterity itself shall exist.

Would that I could be with you in body as I am in

¹ Count MacDonnell says—"I found the original of the following letter on a mouldering and nearly decayed half sheet of paper in the Convent of St. Isidore "in Rome". *R.I.A., Proceedings*, vol. viii. p. 33.

spirit, that by a commingling of thought and council, working shoulder to shoulder, both might advance with joyful and untiring effort, first, for the great glory of God, and then for the glory of Ireland, the greater Scotia so very dear to us. In the mean time, since that cannot be, let us labour apart as best we may, directing our energies to that noble end. With this object in view, though stricken with years, I shall not cease to labour in proportion to my strength. The work here is rendered more difficult by the very remarkable want that exists, in the collections of our best libraries, of works relating to the sacred antiquities of our country.

LOVE OF COUNTRY.

Assuredly, my love has been daily increasing during the past twenty-nine years, as opportunity of time, place, and duty permitted me, to fervently endeavour to bring into light, from among the dark caves of antiquity that are scattered over the earth, something of "The Acts of God, amongst the Irish"—the ancient Scots—natives of Ireland, the Island of Saints, men rendered famous for the sanctity of their lives, and their literary works, distinguished for their deeds, at home and abroad, in times of peace and of war.

The want of necessary funds to defray the expenses of printing, has been the chief cause, why some of these works have not been issued from the printing press, and brought into public view, you have also reason to complain of the same want for your own works.

I have completed two fairly sized volumes, the one called "The Scotch Caledonian Raven stripped of its plumage by the birds of the World".¹ The other equal in

¹ *Scots-Caledonica Cornix deplumanda ab avibus Orbis.*

size, if not greater, with which I am better pleased, bears this inscription on the frontispiece, "Commentaries and defence of the historical writings of Venerable Bede",¹ of Anglo-Saxon antiquity; against some new Anglo-Saxon heretical, as well as bona-fide erring Catholics, at home and abroad, lately in conjunction with many British-Scotch, *i.e.*, Dempster, Cameron, Hector Boethius and that epitomist of his Leslie, John Major, Buchanan, and their companions, who treated the historical work of this most venerable man with indignity, twisting and distorting them with the skill of evil intent.

SCOTTISH THEORY REFUTED.

In the first volume, comprising five books—I refute by clear and distinct argument their Scottish theory; not only from the general plan of their works, but from their methods of pseudo historical nomenclatures, etc. Over and above this refutation, I lay down, and point out, to any reader not blinded; First, that for the first nine ages of the Christian era and afterwards, no region under the sun, except our Ireland, was known to the writers of those days, at home or abroad (proper or common) by the name of Scotia. Then for the first time, namely, after the beginning of the 11th century (but not before), did the name Scotia commence to be used as an appellation for both kingdoms; *i.e.*, Ireland and Albania, or Caledonia: Scotia having been hitherto synonymous with Ireland. The name of Albania, or Caledonia, was then applied to the Kingdom of the Scoti who had become dwellers in Britain, which

¹ *Commentarii et Defensio historiarum Venerabilis Bedae.*

² The river Clyde.

extended in those days to that tract of country or plain lying on the northern bank of river Elcluit, or Cluddae¹ and the Firth of Forth, which at present flow beside the cities of Glasgow and Edinburgh—and that stretches away towards the north, even as far as the *Duecaledonian* ocean.

Moreover, neither at home or abroad, did the name of Scotia, as applicable to those two regions, come into use with the authors of those times until the fourteenth and fifteenth centuries.

SCOTO-IRISH COLONY.

In addition to all this, with reference to the first foundation, some of this Scoto-Irish colony, crossing from Ireland, sought for themselves seats and settlements in *Albania*; I say in *Albania*, or some of the adjoining territory.

For concerning the going out of the Scoto-Irish who settled in the small islands of the Hebrides, that is another matter, taking place after the death of our St. Columbkille. Some years after the beginning of the sixth century of the Christian era, a nobleman of the Christian religion, Aidan, a prince of *Dalariada* in Ulster, son of ¹ ——— with his colonists and their descendants, dwelt in that tract of Albania at present called Argyle, though some years their dwelling place is styled *Scotia-Britania*. Nevertheless, neither then, or for many years after, was the small principality of Argyle, or any other portion of Albania, included in the name of *Scotia*, or looked upon as a name held in common with Ireland, but was never, as I have said, held either in

¹ *Aidani filii Gabhrani*, about whose authority, among other things the Convention of Druimceatt near Limavady was held, A.D. 575. See Reeves' *St. Columba*, p. 92.

proper or common by any authors of antiquity then flourishing, by the title of *Scotia*, as applied to *Albania*, before the tenth or eleventh century. First, amongst other things, you ask me to send you at least “a summary of my selections”, as you kindly call them, that I collected in Germany and elsewhere? My reply to this is, that to the best of my recollection, I gave almost all those selections to be transcribed by two of our countrymen, members of your order of St. Francis, one of whom Rev. Fr. Fleming (afterwards martyred by the¹ — in Bohemia) spent many days and weeks with me in the city of Metz in Lorraine, during the year 1627 or 1628, and returning from thence he brought with him to Louvain all their transcriptions, where, Rev. Father, I believe, you shall find them if you have not already done so.

ARCHBISHOP USSHER.

Secondly, you ask me to send you a catalogue of the lives of the saints, which you say I “saw in the library of Archbishop Ussher, Protestant Archbishop and Primate of Ireland”. I spent many hours with Dr. Ussher, who treated me in a very kind manner, with candour and without embarrassment, and who dismissed me most courteously.

He has frequently since, both personally and by letter, not only invited me to his house, but also to his table (which I modestly declined), he further invited me not to make myself a stranger even to his select library, which is of great value. It was there I saw that catalogue and those lives of our saints in Latin MS. carefully annotated. Outside

¹ Rev. Patrick Fleming descended from the Lords of Slane, murdered by some country boors or armed banditti when escaping from Prague, 11th November, 1631—Ware's *Irish Writers*, Book 1, p. 112, 1764.

Dr. Ussher's library, elsewhere throughout Ireland, I saw many others, though not so great as his catalogue, yet very full MSS. of the Acts of our Saints. But I was chiefly surprised at finding, that hardly any of the MS. collections of the lives of the saints which I saw, could be compared with those which you, Reverend Father, have set out alphabetically and by name, in the catalogue which you sent me. I saw no names of saints, or anything of their lives, that you have not included in your writings.

PATRICK COMERFORD, BISHOP OF LISMORE.¹

Thirdly, you ask me "to try and send you, either through my friends or by myself, a descriptive catalogue of each and every ecclesiastical diocese in Ireland:" I shall labour as far as I can to send you a catalogue of the dioceses of Waterford and Lismore (in which place I was born), one of which corrected and amended, in matters concerning which, the Very Rev. P. Comerford, Bishop of Lismore and Waterford, kindly consulted me, he has already sent you. Scarcely had I finished amending some errors that had crept into that catalogue, when in the course of a conversation with the Very Rev. John Barnewall (my very dear friend and companion) Provincial of your order of Minors in Ireland, I mentioned your letters to me, and this ecclesiastical catalogue. The Rev. Fr. Provincial informed me he had often and earnestly laboured to procure through suitable

¹ Patrick Comerford, of the Order of Hermits of St. Augustin, was consecrated Bishop of Waterford and Lismore, in 1629.—*C. Mac D.* It is to this Bishop of Lismore. Colgan refers in his "*magnum industria collectum, transmisit*", *Acta Sanctorum*, p. 555a, note 2, ante p. 75.

members of his order in every quarter of Ireland, by his friends, and other good men, and by his own efforts, he had impressed upon all the necessity for collecting material for such a catalogue, and of forwarding all to your Reverence. Hearing this, I no longer laboured in that direction, considering it unnecessary. I hope that I have now replied sufficiently full to the more weighty inquiries of your three letters. I can scarcely express my pleasure in learning of your efforts, your progress, and your diligence, concerning the not empty glories of our country and its saints. In this I particularly refer to your work, the *Féile na hÉireann*,¹ I hope that work and others of your works, will in a short time, not only see the light, but be speedily within the reach of all European scholars.

ADVICE.

First let me advise you in a friendly manner:—In your catalogue of the lives of the saints sent to me *Ailbhe, Declan, and Gerald of Mayo*, is crowded, not only with improbable fables, but contains matter contrary to what has been handed down to us and believed, concerning our Apostle St. Patrick, and his legation to Rome, and thence into Ireland, but is also contrary to the ancient and modern Roman Martyrologies, and clearly antagonistic to the undoubted words of St. Prospero of Aquitaine, Venerable Bede, etc., as I have here given sufficient proof thereof.

Then, I further advise you in what I consider a matter of weakening the Faith among our adversaries, such as Dempster, Cameranas, Boetius, Major, Buchanan, etc., as

¹ The *Acta Sanctorum*.

well as all our writers known to you, domestic or foreign, either present or absent, secular or religious, Dominicans or Augustinians ; you may rest assured, that no treatise of any kind (whether treating of Grammar, Philosophy, Theology, History, etc.,) will be permitted to come into public light, unless it bears on its titlepage this or a similar title, *i.e.*, R.P.N.N., *natione Ibernæ, seu Scoti Veteris*, etc. For by the continuous mention of the ancient Scots, in whatever argumentative works that exist, scattered throughout Europe and its academies, not only shall we create indignation on the part of our adversaries, although unjust, but we shall create curiosity in the mind of the general reader, who shall on inquiry find out all about the ancient Scoti, and the more recent Scots of Albany, and of the immense injuries done us by such Scotch writers as Dempster, Hector Boetius, etc., who have denied in the face of the sun of truth, that our Ireland, was known everywhere throughout Europe, by the name of Scotia, that it was synonomous, or common with Scotia, Scotia Insula, Scotia Major, Scotia Ulterior, etc.

ST. COLUMBANUS.

Finally, I pray you to send me a description which I remember to have read (in Metz in Lorraine) when the martyred R. P. Patrick Fleming was with me there during many weeks, which was in his possession, concerning some letters of St. Columbanus, our Abbot of *Luxoviensis*, who

¹ Dr. Reeves' says — "St. Columbanus" *Sermons* and *Epistles*, were copied by Fleming from manuscripts in Columbanus Monastery of Bobio, they were eventually published by O'Sherrin, 1667, R.I.A. *Proc.* vol. viii, p. 38.

sent to the Roman pontiff, Pope Boniface, his apology to the council of bishops held in Matisconensis in Gaul, whither they had ordered him, and admonished him to make his defence, about his absurd observations as to the time for observing the Paschal rites, which was different from and contrary to the Canons of the Roman Church.¹

The martyred Fr. Patrick also told me he had a collection of certain singular matters that he had personally seen at Ratisbon in Bavaria. Would that I had received that selection!

And now, I must bring this writing to a finish, as I shall have my hands full for some days in clearing up *intricatis conscientiae casibus* (occurring accidentally) and assisting first, this one, then that one.

A fond farewell, my Father, use me as you wish, who so far as my strength and opportunities permit, shall be always ready to assist you. I affectionately salute, and commend you to God, along with all your order, that He may be propitious to you and to me I now pray, and I fervently ask your prayers.

Dublin, 31st January, 1640, Roman Style, Very Rev. Father,

Your servant in Christ,
STEPHEN WHITE,
of the Society of Jesus".

XIII.

SCOTI.

During the time Brother O'Clery was traversing Ireland

in search of information and documents, Father Ward, was assiduously engaged at Louvain, in various ways preparing a work that would serve as a preface to the Lives of the Saints. This was a treatise on the name of Ireland (*de nomenclatura Hiberniæ*), on Ireland as a nation, and on its political development (*de Statu et processu republicæ*) on the greatness of St. Patrick (*Anagraphe magraduim S. Patricii.*) On the journey of St. Ursula, and her companions, (*Investigatu Ursulanæ expeditionis*) and, an Irish-Latin Martyrology collected from several ancient Irish Martyrologies. (*Martyrologium ex multis vetustis Latina Hibernicum*)

But he soon saw he had not enough materials to finish any of the abovenamed works, and instead he proceeded with his life of our countryman St. Rombaud, the patron of Malines. Archbishop Bovenen urged on Ward to proceed with this work.

A great controversy existed about this time between the Irish and the Scotch. In the year A.D. 506, an Irish colony was established in Argyleshire, in the South West of Scotland. Irishmen there, as at home, were called *Scoti*, and this name was extended by degrees to the neighbouring tribes in Scotland, in the same way as we see in a poem on the battle of Brunenburg in 937, inserted in the *Saxon chronology*, the Britons in the work are designated by the name of *Sceotta*, or Scotch. Also Marianus Scotus (Muredagh MacRobertagh of Ballymacrorty¹) the learned monk of Ratisbon, towards the end of the 11th century, gave to Malcolm in 1003, Duncan in 1040, and to Macbeth in 1050, the title of King of Scotia.

¹ Whether this Ballymacrorty is the same as that of the townland of that name between Derry and Aileach, we are unable to say.

USURPERS.

Thus before the 10th century—as all at present are agreed—the *Scoti* were exclusively Irish, one never hears of any other distinction at the epoch of which we speak.

The Danes, and following them the Normans and English, have placed on ancient *Scotia* the name of Ireland.

In latter years, and by degrees, the name of *Scotia* has been adopted for the Scotch only. Hector Boëthus, Jean Major, Buchanan, Leslie, and other Scottish historians, have profited from the confusion resulting from this change, thereby attributing to their ancestors a great portion of the glories of Ireland. Dempster and Cammeranius had even despoiled Ireland of the fame of a great portion of her saints transposing them into Scotch saints.

Ever since their conversion by St. Patrick to Christianity, the Irish have been great travellers, whether to make pilgrimages, to spread the knowledge of the Gospel, or for the purpose of living more isolated lives -- Irish saints seem to have obeyed the national instinct, and had spread themselves over all Europe, Scotland, England, Cornwall, Wales, the Low Countries, France, Switzerland, the Northern Islands, even Iceland, received visits from some of our pious pilgrims—and a learned Bollandist says—"never shall these countries know sufficiently to recognize the spiritual benefits for which they are indebted to them".¹

Everywhere they founded numbers of monasteries, some of which they reserved exclusively for their Irish brethren. Thanks to the confusion born of the name of *Scoti*, the

¹ Victor de Buck, S.J., *Etudes Religieuses Historique*.

Scotch came to be introduced with in these *Monasteria Scotorum*, and with the tenacity of their recent development, due it is supposed to the pure air of their everlasting hills, in the long run they proceeded, like the double-noted songster, to occupy these monasteries of the *Scoti*, even to the exclusion of the Irish. Rome was invoked on more than one occasion to intervene in the controversies that this introduction of the Scotch into these Irish Convents, had caused to spring up. But thanks to the all embracing name of *Scoti*, the Scotch generally came out of the quarrel victorious. Naturally, the Irish felt this recoil, and named the Scotch usurpers.

LIFE OF ST. ROMBAUD.

Our Donegal archæologists and hagiologists resolutely came to the assistance of their country. Father Ward ably proved their position, following by Ussher the learned Protestant Primate of Armagh, that formerly Ireland, and not Scotland, was called *Scotia*, and that St. Rombaud, was Irish. Although the principal part of Father Ward's work consists of a historical dissertation as to the country of St. Rombaud (supported by the consensus of opinion from noted writers), he further strove to clear up many details of the life of this Irish saint, who is honoured as patron of Malines.

Father Ward's life of St. Rombaud extends over three hundred pages, and proves that during the first nine or ten centuries of the Christian Era; *Scotia* was used exclusively to signify *Ireland*. He speaks in a very methodical manner, of several hundred Irish saints, and of their apostolical

mission on the Continent, devoting much attention to the ancient Christian glories of his country. This work exhibits Fr. Ward's great researches and knowledge as a bibliographer. The printed volumes, and manuscripts he quotes from number more than four hundred.

In this exposition, with all its very remarkable references, there remained gaps to be filled up.

Father Ward had not added to his work beyond 1631, and delayed its publication during the three years following, awaiting the arrival from Ireland of documents he required. But in the meanwhile, death approached, and surprised him, having succumbed to an attack of dropsy on 8th November, 1635. He was wept for even by those who knew him not. The publication of his martyrology would have been most valuable, as therein would have been preserved the memory of a number of saints at present forgotten. He would have made known the places where they had laboured and the last resting place of others—above all he would have aided in distinguishing the date of many saints bearing similar names. The Fathers of Louvain, after Ward's death however preferred to publish the *Life of St. Rombaut*. No doubt their great poverty caused delay to occur, as many years passed before they carried even this project into execution.

It was not till 1662, Ward's life of St. Rumold,¹ was published under the care of Rev. Thomas O'Sherin, who has left us this portrait of the Donegal vindicator of the Scoti. "He was of plain appearance, polite and polished

¹ The life of St. Rumold whom O'Sherin styles "*San ti Rumoldi Martyris Incliti*", by Father Ward, was published as a posthumous work, anno, 1662.

in his manner, of an irreproachable life, a holy conversation, of agreeable speech as if seasoned with salt. His learning was of a high order, mellowed and cultured by much study, whilst his intercourse with philosophers and theologians, even enhanced his knowledge".

XIV.

QUATUOR MAGISTRI.

As Hy, the island of St. Columbkille, owes its present popularised name Iona, to Colgan, likewise the greatest work of the Donegal annalists owes its distinctive title to the conception of the same master mind. He says "that he considered that the product of the labours of Michael O'Clery and his three chief collaborators, eminently deserved the distinguished title of the *Four Masters*.¹ The O'Clery's have left the *Annals of the Four Masters*, the *Leabhar Gabhala*, the *Reim Rioghraidhe*, a catalogue of the kings of Ireland, a *Calendar of the saints of Ireland*, quoted by Colgan as the *Martyrology of Dcnegal—the life of Hugh Roe O'Donnell*, the latter work Father Denis Murphy, S.J. translated into English—which this indefatigable worker has as present in the press, giving the Irish text and translation. Michael O'Clery wrote a glossary of obsolete Irish words, under the title of *Sanasan Nuadh*, which was published at Louvain the year of his death, 1643—These are historical monuments, unequalled by almost any other country. They have furnished a theme, and has commanded the admiration of every lover of historical

¹ Preface *Acta Sanctorum*, also, O'Donovan's Introduction, *Four Masters*, p. xxxvi.

research. To Michael O'Clery, as chief collector and arranger, is due before all, the tribute of our praise. Sir James McIntosh has said "the Irish Nation are enabled to boast that they possess a genuine history several centuries more ancient than other European nation possesses in its present spoken language".

Around the ruins of the Convent of Donegal—where the chief works of the Four Masters were compiled and transcribed—will ever centre that respect and veneration for their memory that services rendered in the cause of patriotism always inspires. O'Donovan has given all the particulars of their lives and writings.¹ They devoted their learning and the labour of their lives to rescuing from oblivion the genuine history of their country. No monumental slab marks their graves, but so long as the name of Donegal exists, the fame of the Four Masters shall remain.

AD MEMORIAM.

An unique and torn copy of a printed obituary memorial issued by the Order of Franciscans at the time of Colgan's death exists, it is printed in Latin, in Gilbert's list of manuscripts belonging to the Irish Franciscans—the following is a translation—"In the year of our Lord 1658, on the 15th January, at Louvain, in the college of St. Anthony of Padua, of the Irish brotherhood of Strict observance, fortified with all the sacraments of the church, Reverend Father Brother John Colgan, the chosen professor of Sacred Theology; and for some time commissary of the colleges of his own province, passed to the Lord, in the sixtieth year

¹ *Ann. Four Mast.*, vol. 1, Introduction.

of his age, the fortieth of his priesthood, and thirty-eighth of his religious profession. He was a man by erudition, by piety, and by the candour of his mind, highly praiseworthy, and in a remarkable degree, deserved well of his institution and of his country ; for thirty-six years and upwards by constant and unwearied labour, even up to the time of his death, he sedulously worked in preparing and publishing the *Acts of the Saints*, never complaining of his bodily infirmities, although one of the most fragile constitution. We earnestly ask that he be remembered by his brethren. May he rest in peace”.

Gilbert in his recapitulation of the Louvain Manuscripts,¹ tells us that after Colgan’s death, Thomas O’Sherin, who had proceeded from Ireland to Louvain on the 23rd Sept., 1629, in obedience to the order of his provincial, became Lector Jubilate of the College of St. Anthony, endeavoured to make some of the collections there available to the public. He contemplated a revised edition of Colgan’s printed *Acta Sanctorum*, and published at Louvain, in 1662. Father Ward’s life of St. Rumold, and in 1667 *Fleming’s Acts of St. Columbanus*.

In the necrology of the college, O’Sherin’s death is set down as occurring on the 8th September, 1673. In the obituary notice attached, “he is described as having been possessed of many talents, leading a life of solitary inoffensiveness, full of sanctity, exemplary in his conversation, a profound teacher, endowed with an extraordinary memory, a silent lover of a contemplative life, and devoting himself to writing the lives of the Irish saints, particularly the life of St. Columbanus and St. Rumold”. The notice

¹ Appendix, Fourth Report, *Hist. MSS. Comm.*

closes with the hope, "that the memory of this worthy man may rest in holy peace".

BONAVENTURE O'DOHERTY.

The name of another contributor to Colgan's great work cannot be forgotten, that of Father Bonaventure O'Doherty. Some of the clansmen of the old peninsula have done their share in the work of rescuing the relics of the past.

If we have done nothing else, that may be considered sufficiently exalted for the patriotism of the present day, we trust this slight tribute of respect to the memory of Donegal writers, and our endeavour to tabulate their names, may be at least gratifying to the readers of *Inis-Owen and Tirconnell*.

To Donegal belongs the greater part of the honour of the movement initiated by Ward, directed and designed by Colgan, built up by the O'Clerys, embellished and enriched by O'Sherin and O'Doherty. Celtic literature and Ireland, is indebted to Donegal for the preservation of much that illustrates our Irish history, topography, and hagiology, which otherwise would have been lost for ever.

Father Bonaventure O'Doherty, Colgan's fellow-labourer, and working under his direction ; rendered special service by transcribing and translating manuscripts for the *Acta Sanctorum*.

Father Mooney, as we are told by the late Fr. Meehan in his own classic style, had, from the moment he had renounced sparth and matchlock and taken the cowl in the Convent of Donegal, constantly kept in the foreground his

cherished project, of producing a history of the Irish Franciscan monasteries. Donegal possessed for Father Mooney, as it does for most people, who know its mountains and its lakes, a spell of enchantment. When the name was mentioned at Louvain, Father Mooney, whose early life was spent among kerne and gallowglass, bivouacking in the glens of Aherlow, “or driving preys and making fierce inroads”, would say—“read for me the history of that monastery I loved so well—aye, and that I love still, though it is now a lonely rifted ruin”.



Fahan Mura.

(*The Bosom of Fahan, from St. Mura's*)

This compilation of Fr. Mooney's was continued and added to by Bonaventure O'Doherty, who died at Louvain 29th August, 1680. In the necrology record, O'Doherty is described as a man of erudition and exemplary piety, who had laboured indefatigably in transcribing the lives of the saints under Colgan's directions.

With the death of these eminent archæologists, hagiologists, and antiquarians, the unique work of this particular school would appear to have ceased. During less than half a century, the imperishable work done by these proscribed exiles of Tyrconnell and Inis-Owen, was work done by giants in intellect, learning, and patriotism. *Requiescant in pace.*

XV.

CONVENT OF DONEGAL.

Any reference to the story of Celtic literature and antiquities connected with Donegal, would be wanting if no account were given of the origin of the convent itself.

A rough interpretation taken from a transcript of the history of the Irish province of the Franciscans¹ shows the chief events connected with the foundation of this once famous convent, now as sublime in its ruins as it is sacred in its memories.

To the Lady Finola, daughter of O'Connor Faily, wife of Hugh Roe O'Donnell, Chief of Tirconnell, belongs the honour of its foundation.

In the year 1474, she undertook, with the object of founding the convent, a mission to the principal of the Franciscan order, then at *Ross-Rial* in Conacia. Although at first she received a refusal, from there being an insuffi-

¹ By Father Donatus Mooney, Louvain, 1617.

cient number of brethren, yet her perseverance was at length rewarded.

The Lady Finola presented her memorial with much force and spirit, telling the fathers, that they would be responsible before the great Judge, for the loss of souls, if her request were not granted.

The provincial was so stricken by the earnestness of this heroine's appeal, that he resigned his position as head of the order, that he might the more freely devote himself to the task.

Finola returning home after her journey of one hundred miles, persevered with the good work she had projected, and which, with the help of her husband, was accomplished.

The example of humility given by the provincial was followed by some others of the brethren, who joined him at Donegal, where they assisted in founding the convent.

Before the completion of the building, Lady Finola died, and her remains were interred in a vault constructed almost underneath the principal altar.

The site selected for the Convent of Donegal, on the eastern bank of an embayment formed by the junction of the river Esk with the Bay of Donegal, could not be surpassed.

On a jutting point, abutting on this recessed anchorage, it was protected from the south-west by Muckross, and the island now known as St. Ernan's. Here the convent was erected, its walls being almost washed by the waters that flow between it and Revlin, on the western bank, distant about two-hundred yards. Immediately south of the convent, stands Tullagh-cullion, an ancient fort once sacred to Cuchullion, one of the heroes of the Red-branch Knights. Beyond in the small plain, or Magherabeg, stood

another monastery of the Franciscans, distant from the convent about twelve-hundred yards.

The brothers, at first, were only three, they soon increased by fresh accessions to the order, chiefly augmented from the surrounding districts, until about the year 1510, the community numbered close on forty brethren.

AN HONOURED PLACE.

Hugh Oge O'Donnell, then chieftain of Tirconnell, after a pilgrimage to Rome, took the habit of St. Francis, and died in the monastery in 1537.

As Iona in the earlier centuries, was selected as the last resting place for the chiefs and nobility of Scotland; so also in the sixteenth century, the earth about the convent of Donegal, became the honoured place of sepulture for bishops, chiefs, and the principal families of Western Tirconnell.

Father Mooney tells, how previous to the year 1600, when he was sacristan of the convent, he had under his charge forty sacerdotal garments, with everything pertaining thereto, many were of gold and silver texture, several were interwoven and elaborated with gold, whilst even the least were of silk.

The sacred vessels consisted of sixteen chalices of silver of large dimensions, and two gilt ciboriums. One of the latter may be the one now in the convent at Carndonagh, as an inscription shows it may have once belonged to the parent house of *Ross Rial*.¹

¹ Rosserelly, in the County of Galway; where Boetius MacEgan, Bishop of Elphin, resided in 1636, he was one of the signators to the *Testimonies* appended to the *Martyrology of Donegal*.

One of the silver chalices, formerly belonging to the Convent of Donegal, was, about 1865, in the possession of the Rev. P. Magee, C.C., of Strabane. It had been previously in the possession of the Rev. Bernard McKenna, P.P., of Leckpatrick, and of his brother, the Rev. John McKenna of Maghera. No doubt, this honoured relic is in safe custody in the Diocese of Derry. It bears this inscription :—

“Pray for Edmd. Bourke, Parish Priest, of Killreran, County Galway, and family, who bought me for ye hour. of God, and use of ye Convt. of Dunegall”.¹

SEVENTEENTH CENTURY.

The dawn of the seventeenth century filled with gloom and darkness the most remote valleys of Donegal.

Her hitherto impregnable mountain passes—under the skill and crafty generalship of Dockwra—were easily assailed. Adopting the tactics of the Romans, *dividé et impéra*, he found too willing an instrument in the person of Nial Garve O'Donnell, brother-in-law to the chieftain. Nial Garve was promised for his perfidy, the territory of Tirconnell. Afterwards he was suitably rewarded for his treachery—when he could be of no further service to his English employers—he was cast into the dungeons of the Tower of London.

The Convent of Donegal, for a period of one hundred and twenty-seven years, had been a centre of education

¹ A paper, with plate of chalice, by A. G. Geoghegan, of Derry appeared, in *Trans. Kilkenny Arch. Soc.*, vol. v. p. 330, 1867.

and religious teaching. On the 10th August, 1601, it was invested during the absence of the Chief of Tirconnell, by a force under Nial Garve and his English auxiliaries.

Father Mooney tells that having been forewarned of the enemy's approach, the brethren fled to rural districts several miles distant; he himself being one of the last who left the convent. They took flight by sea, carrying with them all they could save of the relics of the convent, which was converted into a garrison and filled with soldiers. Immediately after, fire, as some thought from heaven, ignited the powder stored in the buildings, destroying the convent and church, and blowing to atoms many of the soldiers. About one thousand persons perished miserably with its destruction.

The next year, Oliver Lambert, governor of Connaught, seized the whole of the sacred vessels within his reach, and converted the chalices into profane cups, and the vestments were put to different uses, rending them to pieces, or causing them to be burnt. Thus the convent itself, and all its sacred relics perished, the brothers living scattered over the mountain districts around, to at least the number of twelve; some were translated into other convents.

After a moderate restoration of calm, and the death of O'Donnell in Spain, his brother Roderick, was reduced to the position of Earl of Tirconnell by James 1st. He began to reconstruct the convent, but ascertaining the English were laying plans to encompass his death, he together with O'Neill and the flower of the Irish nobility of Ulster took their sad departure from Lough Swilly, as told in his most classic style by the late Father Meehan.¹ The "Four

¹ *Fate and Fortunes of Tirconnell*, chap. iv.

Masters", chronicling the event, say—"a distinguished crew was this for one ship, for it is certain that the sea never carried, and that the winds never wafted from the Irish shores, individuals more illustrious or noble in genealogy, or more renowned for deeds of valour, prowess, and high achievements".

With Donegal handed over to the Plantation, the aged members of the convent were permitted to end their days in obscure places where they had received shelter: the younger members of the community were forced to find elsewhere an asylum denied to them at home.

HALLOWED MEMORIES.

In 1612, Bishop Montgomery, the first Protestant Bishop of Derry, suggested to James I., that the Convent of Donegal, which had been partly rebuilt by the Earl of Tirconnell, might be used as a seminary for students, who were not able to maintain themselves in Trinity College, Dublin; but after using it for a time, as a place for Protestant worship, it fell into decay. In its vicinity—in *deserto missionis*—the Four Masters, from 1632 to 1636, compiled the *Annals of Donegal*. Here around the crumbling ruins of this once famous convent, slowly hastening to decay, rests the remains of many men noted in history, whose deeds of bravery and heroism has been the theme of poets, and whose learning, and sanctity, has left a halo around their names.¹

¹ "It is gratifying to know that this venerable old pile was left by the planting prowlers to crumble away in peace"—Rev. George Hill, in *Plantation Papers*, p. 116, Belfast, 1888.

On account of the history attached to its former distinguished inmates, and the dead sleeping beneath the shadow of its ruins, the site of the Convent of Donegal will ever hold in reflective minds an honoured place.

Places associated with the name of a great man, or being the scene of a noble action, which up till that time were comparatively unknown, become invested with an all-absorbing interest. In the mind of the student of English literature, the village of Stratford-on-Avon is hallowed from association with the name of William Shakespeare; to the heart of the Scottish patriot Bannockburn must be ever dear; whilst here at home—over the ruins of the Convent of Donegal will ever centre the respect and veneration of all who take pride in the good deeds of our clansmen and kinsmen.

There, in the Convent of Donegal, after patient labour in collecting and rescuing from fast impending oblivion, the Four Masters compiled their great work. Under the shadow of the crumbling ruin that had sheltered them in life, they found a resting place in death. On no slab is engraved their title to fame, if we except an Irish cross erected in recent years, in a corner of grounds attached to the Mater Misericordiæ Hospital, Dublin. This monument, raised through the exertions of the late Sir W. Wilde and the Rev. C. P. Meehan, was unnecessary: They have left for themselves a monument “more enduring than brass”.

We observe with pleasure, that since the foregoing was written, an article on the same subject from the pen of a Donegal writer, has been published.¹

¹ Donegal Abbey in the *Eccl. Register*, Sept., 1889, by Rev. J. C. Cannon.

XVI.

CRITICS.

PETER TALBOT.

The works of Colgan were not permitted to escape the jaundiced eye of the superficial critic; generally the most severe critics are those who consider themselves greater authorities than the author of the work they criticise. Victor Hugo points out the rôle of the real critic, when he says—"the author is not one of those who recognizes the right of the critic to question a poet on his subject, and to ask him why he choses such a subject. The work is good or bad? Behold the extent and domain of the critic!"¹

The labours of Colgan's lifetime did not escape censure. Peter Talbot, Catholic Archbishop of Dublin, born in 1620, called Colgan *incertorum corrosor*—the collector of uncertainties. The distinguished place occupied by this archbishop—son of Sir William Talbot, brother to Richard Talbot, who was created by James II. Duke of Tirconnell and Lord Lieutenant of Ireland—is sufficient evidence to show that Colgan's Irish historical collections harmonized badly with the aristocratic surroundings of that learned Jesuit.

Peter Talbot's work lay more in the political, than in the antiquarian field. He is credited with the reconciliation

¹ Victor Hugo, *Les Orientales*.

of Charles II. to Catholicity, which event took place in 1656. He was a man of considerable ability and courage. Sir James Ware calls him "a forward bold man, vain and infinitely ambitious"; he did not fear personal discomfort. At a time when Catholics were much oppressed he was sent into England, where he became intimate with Cromwell, whose funeral he attended, and wore mourning for some time in public after the Protector's death.

That Archbishop Talbot could be an admirer of the work produced by the secluded and retiring Colgan, would be placing too much to the credit of human nature. The family of Talbot were nothing if not rulers, hence it need cause no surprise to find Peter Talbot, who had been relieved of his vows as a Jesuit, when he was raised to the Archbishopric of Dublin, May 2nd, 1669, by Clement IX., laying claim to the ancient Primatial privileges of the See of Armagh. Oliver Plunkett, who was afterwards beheaded and quartered at Tyburn on the 1st July, 1681, was about the time we speak of Primate of All Ireland.

Archbishop Talbot, however, underwent two years imprisonment in Dublin Castle, from which even his former English associations did not enable him to escape. He died in 1680,¹ after a miserable and helpless confinement.

BISHOP WILLIAM NICHOLSON.

Another adverse critic of Colgan's works was found in the person of William, Lord Bishop of Derry, as he styles himself on the title-page of *The Irish Historical Library*.²

¹ Ware's *Writers of Ireland*, pp. 191-194.

² Dublin, 1724.

Bishop Nicholson, in the language of adulation, dedicates his work to the Right Hon. William Conolly, Speaker of the Irish House of Commons, and acknowledges the many favours he received "ever since His Majesty's most gracious translation of me from the See of Carlisle to that of Derry, where I now very happily reside". From his happy episcopal seat, he relates how before leaving Carlisle, he had given to the world his *English and Scottish Libraries*, and in the fullness of his happiness he was desirous of rendering a similar service to Ireland, "since God's providence and my Sovereign's goodness had given me my last lot in this island", he proceeds: "I am under a more pressing obligation of paying my dying respects to a country which gives me and my family the present comfortable supports of life". Thus it will be seen that the bishop was not ungrateful, and did not ignore the country that gave him a comfortable living and happy home.

Let us examine how he paid Ireland his "dying respects". He does acknowledge that "Ireland was the fountain of learning to which all the Western Christians had recourse" before the Norwegians had made acquaintance with the country.

Bishop Nicholson in his preface takes all proof on himself for what he writes. He says—"wherever the reader meets with a character of any writer, for which a better authority is not quoted, I alone am answerable for it". Nicholson did not like the details of the lives of Irish saints, or the particulars of Irish historical events.

In his reference to the *Annals of Donegal*, he renders the Celtic name of their chief author into English as Michael O'Clerigh (or *clerk*); and gives the reader his own

conjectures of the reason why the "Four Masters" remained unpublished: the work having received the approval and being recommended to the press by several of their superiors, in 1636, when, "they hoped to have it published with those usual accoutrements". He further tells how Father Ward received his surname from the appellative, Bard (this on the authority of John Conry); "and having undertaken a general history of the saints in Ireland, in order to provide himself with materials sufficient for such a fabric, sent Michael O'Cleri hither, as a factor in church antiquities. But that missionary seems to have exceeded his commission, and to have trafficked chiefly with men conversant in the secular parts of our history. This produced these annals of his and his three fellow Masters".

REDEEMING FEATURES.

Though Bishop Nicholson wrote of the Four Masters as above quoted, he had some redeeming features—he condemns Dempster's robbery of Irish saints, and has a word of approval for those who had recovered the stolen treasure. He adds his testimony that the *Scoti* of ancient times, famed for sanctity and learning, were [as he says with expressive Cumberland emphasis] "all of our Irishmen, as has been proved by Ward, Lynch, and others".

Nicholson was more at home in the country of his birth. He was the son of the Rector of Plumbard, was born in Cumberland in 1655, and received his education at Oxford. His antiquarian tastes were acquired on the Continent, having read in the principal libraries of Germany, he contributed during 1680-3 some descriptions to an English Atlas

published at Oxford. Although he was of a stubborn disposition, and churlish in his controversial discussions, this talent gained for him powerful patrons. In 1714, he was raised to the Bishopric of Carlisle, from which, as we have seen, he was translated to Derry. This occurred in 1718, and he was finally nominated to the Archbishopric of Cashel. He died suddenly at Derry on the 9th of February, 1727.¹

His principal works are the *English Historical Library*,² and the *Scottish Historical Library*.³

AS A CRITIC ON COLGAN.

Before quoting Nicholson's criticism of Colgan's works, it has been considered only justice to both to give the above short outline of Nicholson, who styles the *Historia Ecclesiastica Gentis Sanctorum*, of Dempster, a "Book of Piracy", and says—"this prize was retaken with reprisals in abundance by John Colgan, an Irish Friar Mendicant and Divinity Lecturer, in the University of Louvain, who published three large volumes of the lives of some hundreds of saints that are supposed to have been born or bred (or at least to have lived some years) in the Kingdom of Ireland".

The knowledge Nicholson possessed of Colgan's works must have been confusing; as he says—"the two former of these, though last printed, he named the *Triadis Thaumaturgæ*, etc. Into these he has transcribed all the (long and short) lives that he could meet with, either in print or manuscript, which had been written of these three [Patrick,

¹ *Biographie Universelle*.

² London, 1696-1699.

³ Dublin, 1724.

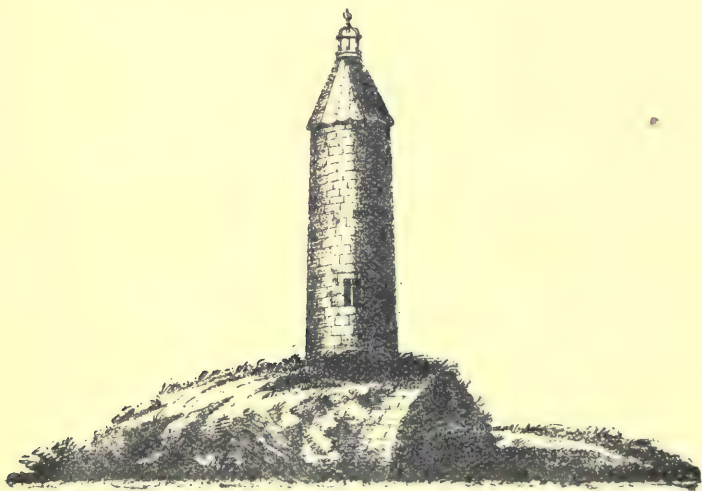
Bridget, and Columbkille] famous and cotemporary saints, saving that he has contented himself with laying before his readers seven or eight of the most bulky of those of St. Patrick, which were all compiled by that Apostle's own disciples, and which (he verily believes) contain all that is to be found in sixty-six by other hands. His third volume is called *Acta Sanctorum*, etc. In this last he has hooked in most of the holy men and women in England and Scotland. So that even Dempster himself could not be more intent on multiplying the Scotch army of saints and martyrs than Colgan of raising recruits for that of his own native country. The reason that he gives for this augmentation of his forces, is because the ancient *Martyrologies* of Ireland have recorded their names as persons (of both sexes) naturalized here by having parish churches and other places of religious worship dedicated to their sacred memories. On the other hand he is apprehensive that his countrymen will blame him for omitting the lives of more Irish saints than he has recorded. This charge he confesses is just. But he hopes that the infinity of their numbers, the multiplicity of homonymous saints, the loss of many antient memoirs, and his own exile in foreign parts, will be as just an apology upon all the three *tomes*. The publisher has obliged us with very useful notes; which explain the many mistaken and corrupted names of men and places where-with writings of this kind do generally abound. For the copyers of them being more intent on the preservation of the miraculous acts of their countrymen than of the antiquities of their country, take least care of the most valuable part of their work! ”¹

¹ *Irish Hist. Lib.*, pp. 84-85.

THE LONG TOWER, DERRY.

Having finished Bishop Nicholson's criticisms of Colgan's works, we now present a view and description of The Long Tower of Derry.

Both may possess some interest for those of our Inis-Owen readers who are connected with Derry.



The Long Tower is a place of sacred memories to many, and a reproduction of the outline of the Irish Round Tower that gave its name to this locality will afford sufficient scope for reflection.

To all whose recollections of the traditions of the place, extend to the time of their earliest associations, this notice of the Tower that stood on the site of the despoiled

monastery of St. Columkille, in Derry of the Oaks, will bring back we hope, a pleasing remembrance.

To the younger generation, for whom The Long Tower is but a name, it may interest them to learn, that the Tower from which the present oldest Catholic Church of Derry derives its popular title, was one of those Irish Round Towers that withstood the storms of centuries. Its shadow is still reflected in its name, which in all human probability is likely to remain attached to the place, so long as the name of Derry exists.

“At Londonderry the tower was placed upon an excavated mound vaulted and built with stone. This building was only 35 feet high, apparently the lowest of all the Irish Round Towers, and is in perfect preservation, having a remarkably high conical roof. It is said to stand near the spot where Columba planted a monastery. The vault is so well built and was times in so perfect a state that it is used as an ice-house”.¹

The Rev. George V. Sampson, gives a plate of the Long Tower, anciently erected near to the Monastery and Church of St. Columkille, he says—“some traces, however, of the monastery were in my memory, discernible; the well is called St. Columbkille’s Well to this day (1814). The ground belonging to the Catholic Chapel, and thence through the Bishop’s Garden, extending towards the magazine, was the site of this famous convent”.²

George Vaughan Sampson was born in the City of Derry, in 1762, and was author of *The Statistical Survey of*

¹ *Essay on Architecture and Antiquities*, by L. C. Beaufort, Trans. R.I.A., vol. xv., pp. 101-242—The vault was an Irish apacul.

² *Survey of Londonderry*, by Rev. George Vaughan Sampson, p. 217 London, 1814.

Londonderry;¹ Colonel Richard Sampson, son of the first John Sampson who came to Ireland about 1599, was interred in Fahan graveyard in 1652; the name of Vaughan was brought into the Sampson family, by intermarriage with the Vaughans formerly of Buncrana Castle. The first John Vaughan came also to Ireland in 1599, and was knighted in 1616.

LENGLET DU FRESNOY.

The critic who exceeded the bounds of moderation in condemnation of Colgan's works, was one Nicholas Lenglet Fresnoy, who was born at Beauvais, 5th October, 1674. As a scholar educated at Paris, at the age of 22 in his second year of theology, he made his first contribution to literature, which he followed by others on analogues. Circumstances divorced him from theological studies, and cast him into a diplomatic career. He was secretary in 1705, for the decipherment of Latin and French at the Court of Joseph Clement of Bavaria, Elector of Cologne, then residing at Lisle. Being in this town when taken by Prince Eugene, Lenglet asked and obtained a passport over all the electoral commune. His position gave him an opportunity of thwarting some of the enemies of France. His most important information, as told by Michault: "was his discovery that a commander of Mons was to deliver up the gates of the city to the enemies; by which not only the town of Lisle would fall into their hands, but the Electors of Cologne and Bavaria, who had retired here".

¹ Published in 1802.

AS A SPY.

In 1718, he had another mission entrusted to him by the ministry of a very delicate nature, in connection with the conspiracy of Cellamare,¹—It is said he only undertook the mission, on being assured that none of those he discovered would be punished with death.

It was in the apparent position of a sheep among wolves; in other words, as a spy, he was placed in the Bastile during the month of September 1718, accused of having fabricated in the name of the parliament a memorial to the Duc de Maine. This was his first time to dwell in prison, although he has been credited with other consignments there to the number of at least a dozen. The Abbe Lenglet was conducted to the Bastile for the second time in 1725, for the third time in 1743, for the fourth time in 1750, on account of his *Historical Calendar*, and for the fifth and last recorded time, in 1751.

It is with no desire to do injustice to Colgan's critics, that details of their career are recounted, but to enable the reader to arrive at a disinterested conclusion.

AS A WRITER.

On the occasion of Lenglet's last imprisonment, it was on account of an insolent letter he had written to the comptroller-general. His life was very much involved in political intrigue. In 1721, he went to Vienna, where he saw J. B. Rousseau and Prince Eugene. His sojourn in Austria gave offence to the French Court, and on his return, in 1723, he

¹ Cellamare, Tom. vii, pp. 502-503.

was arrested and kept six months in the citadel of Strasburg. In 1724, he was for some time confined in Vincennes, but all these obstacles did not prevent him from work and research. His copious writings have been an astonishment. —Michault says—“ He had been in possession of a most unhappy destiny, according to the ordinary mode of thought, but not so according to his own; his patrons were powerful if he had profited by the happy circumstances of his life which his merit and services would have secured to him. But his love for ideal independence stifled in his heart the voice of ambition. He wished to write, to think, to act, and to live without restraint. He refused to ally himself to any party, either to Prince Eugene, Cardinal Passionéi, or to the Minister of War, M. Leblanc—Liberty! always liberty—such was his particular motto”.

His ideal was to live in the past—in his studies he imitated the ancient Gothic language. “ I wish”, he said—“ to be a free Gaul in my style, and my actions”—In spite of his vast learning he fell into the greatest errors when he was pressed by some particular motive. He is accused of writing what was contrary to his thoughts, and against what he knew to be the truth.

In his notes and in the manner of his judgment is to be found the satirical bitterness of another well-known French writer, Guy Patin, and as nothing could blunt the keenness, of his pen, we see him incessantly fighting with the critics. For some years he applied himself to chemistry; and it has been said that he was in search of the philosopher’s stone.

He lived to the age of eighty-two years, and died on the 16th January, 1755. Returning home in the evening he took a new book to read, falling asleep, he fell into the

fire, and was only discovered when it was too late. His writings extend over twenty-five volumes, covering from 1696 to 1754.¹

The work in which Lenglet attacks Colgan is one wherein he offers instruction to *Bibliophiles* on the value of the works of the principal historians. After quoting the title of Colgan's work, he adds—"Filled with fables, and impertinences, a veritable work of an ignorant monk".²

XVII.

JOHN TOLAND.

Inis-Owen, towards the end of the seventeenth century produced an "Author by profession", if the production of nearly fifty publications may be considered a standard.³

John Toland, according to various biographers, was born at Muff,⁴ Londonderry,⁵ Eskahen,⁶ or Redcastle,⁷ 20th November, 1670. The traditions in Inis-Owen, however, distinctly point to Anagh or Ardagh, in the parish of Clonmany, as being his birth-place. It is only in this district that his name is locally remembered.

¹ *Biographie Universelle*.

² *Méthode pour étudier l'Histoire, avec un catalogue de principaux historiens*, 1713.

³ Isaac Disraeli's *Calamities of Authors*, London, 1859.

⁴ Ware's *Irish Writers*, 1764. ⁵ Allibone's *Dictionary of Authors*.

⁶ Webb's *Irish Biography*, Dublin, 1878. ⁷ Hoefer's *Biographie Generale*. Waller's *Universal Biography*.

The Rev. Philip O'Doherty of Carn-Donagh has recently collected from a well-informed resident of Inis-Owen, all the traditional information available on the subject of Toland's birth-place. Daniel Harkin related to him that thirty years ago, a woman of Ardmalin, then aged about seventy, whose maiden name was Toland, and who was born in Clonmany, tearfully told him, she had often heard her father and grandfather say that Toland, who had belonged to their family, "had left the country, given up his religion, and had written against it". The late Rev. Neal Devine, P.P. of Cumber Upper and Learmount, (when he was curate in Donagh, from which he removed in 1856) had in Mr. Harkin's presence interrogated one Michael Toland, then an old man, a native of Ardagh in Clonmany, about the recollections there extant concerning John Toland. Michael said he had often heard him spoken of as *Eógan na leabair* (Owen of the books); which name it was said he obtained from having fallen asleep when herding cattle, and on awakening found that a book had been mysteriously placed under his head. Michael Toland at the same time related the tradition of a controversial encounter that occurred between a Father Sheils of that time and Toland.

The mode of controversy was that each in turn was to put a question, and receive an answer from his opponent. Father Sheils put his question first; Toland's reply was such that the priest exclaimed "*Ní fear a labhair aet an Diabail*", i.e., "Tis not a man that speaks, but the devil".

JANUS JUNIUS.

The hitherto accepted story, dependant on, and rendered

possible by himself—is the name said to have been given to Toland at his baptism

It is stated by his biographers, that his parents were Catholics—this is no doubt correct, and that he was baptized *Janus Junius*, a name changed afterwards by his schoolmaster to John, in order to obviate the ridicule bestowed on him every morning at roll-call, by his school-fellows.

The only recorded instance where Toland used this name, is in the preface to his most objectionable work, a Latin tract entitled *Pantheisticon*, a work descriptive of what some have considered an atheistical society. There he subscribes himself *Janus Junius Eoganesius*.

It is unnecessary to point out to any person conversant with the religious feelings of Catholics in Inis-Owen, the utter improbability of a Catholic priest baptizing a child by the name of *Janus Junius*, if even asked to bestow such a name by its godfather.

The more probable explanation would appear to be, that Toland was baptized *Joannes Eugenius*—the Latin rendering of the Irish names Shane Owen.

JOINS THE ENGLISH PARTY.

Toland must have been proficient in the Irish Language, before joining the English party, who intended him to become a divine, and no doubt an instrument in the reclaiming of Inis-Owen from Catholicity.¹ He speaks of the Irish

¹ Ware's *Irish Writers*, p. 274, (1764.)

text of a *MS.* being as easy to himself, as the *Pater noster* could be to Father Simon.¹

A noticeable feature, in the only tract written by Toland, in which he refers to Irish authorities, is, that though he quotes Nicholson, Bishop of Derry, O'Flaherty, Ussher, Stonehurst, Scotus, Buchanan, Bede, and even pointedly, when referring to Lough Derg, says—"This Patrick's Purgatory being in the county where I was born"—he never mentions the name of John Colgan, who was born in the next parish to himself.

It is stated, that in his sixteenth year (1686) he became a zealous Protestant, and bade fair to become a dissenting divine, later in life though at times still professing to be a Christian, he figured as a Pantheist, and an enemy to all revealed religion. He was provided for by his English patrons at the Universities of Glasgow, Edinburgh, and Leyden.²

AS A POLITICAL SPY.

During his career, Toland like another du Fresnoy, played the role of political spy. At the courts of Hanover and Vienna, he endeavoured to obtain for a French banker of Amsterdam, the title of count of the empire. He went to the Continent in 1707, on this singular mission, which he had solicited from his chief patron Harley, the English minister, to whom he rendered a secret account of all he could learn at the foreign courts.³

¹ Author of the *Bibliothèque Critique*.

² Toland's *Nazarenus*, Letter II. p. 27, London, 1718.

³ Allibone's *Dictionary of English Literature*, vol. iii, London, 1871

Toland applied and obtained from three Irish Franciscans —no doubt natives of Inis-Owen or Tirconnell, who were then (1708) at the Irish Convent of Prague, a certificate that vouched for his parentage, they certifying—"That he was sprung from a genteel, honourable, and ancient family which had flourished in the peninsula of Inis-Owen".¹

It was Toland who attended the Earl of Macclesfield to Hanover, whither the Earl was sent with the Act settling the succession of the Crown of England on the Princess Sophia and her heirs, being Protestant; Toland presented his *Anglia Libera*, or the "Limitation and Succession of the Crown of England explained and asserted",² to the Princess and was the first on that occasion, who had the honour of kneeling and kissing her hand, being in a particular manner recommended to her highness by the British ambassador.

His *Christianity not Mysteries*, published in 1615, had been condemned by the Irish House of Commons to be publicly burnt, and it was declared by the Grand Jury of Middlesex to be "a piece of evil and dangerous tendency".

When Toland arrived in Ireland the following year his prosecution and arrest were ordered, which he only escaped by flight.

Toland was accused of an intention to form a sect of his own; many were stigmatized "Tolandists"; but the disciples of a prophet, says the elder Disraeli, who devotes a chapter to Toland, "who never procured for him a bit of dinner or

¹ Hoefer's *Nouvelle Biographie Generale*, vol. 45, pp. 469-471, Paris, 1866.

² Toland's, *Anglia Libera*, London, 1701.

new wig—for he was frequently wanting both—were not to be feared as enthusiasts”.

Resting from the warfare of theology, *Janus* turned his political face; and as *Christianity not Mysterious* had stamped his religion with something worse than heresy, so in politics, he was branded as a commonwealth man.¹ He loved controversy, and belonged to the type of Hibernian geniuses described by Le Sage, who loved to hold philosophical disputes about this period on the Continent.²

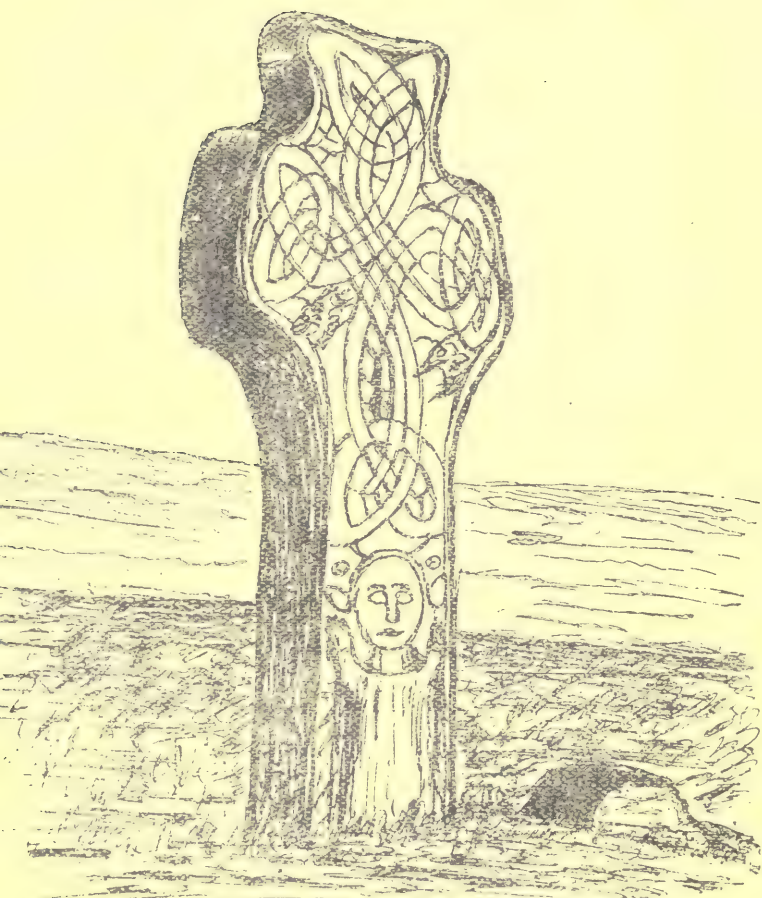
A summary of Toland's character, clearly illustrates the certain danger that exists, when once the ship is left drifting away from her moorings, without helm or guide, she invariably hastens on to destruction; Disraeli says—“The genius of Toland could descend into literary quackery, the absence of moral integrity was probably never disguised by the loquacious vanity of this literary adventurer”.

Toland composed his own epitaph in Latin, which contains the story of his vanity “omnium litterarum excultor, ac linguarum plus decem sciens, veritatis pro pugnatur, libertatis assertor, nullius autem sectator aut cliens” etc.—“versed in all literature, and skilled in more than ten languages, the champion of truth, the advocate of liberty, but the follower or dependant of none”.—He died in an obscure lodging over a carpenter's shop at Putney, 11th March, 1722. On being asked when dying if he wanted anything he replied—“I desire but death”.³

¹ Ware's *Writers of Ireland*, Book 1 p. 275.

² Le Sage's *Gil-Blas*, chap. 1. Paris, 1715.

³ Isaac Disraeli's *Calamities of Authors*, London, 1859.



Drawn from a Photograph by H.J. Dowsley 1892.

THE DONAGH CROSS. (East Face.)¹

¹ *Proceedings R.I.A.*, 3rd ser., vol. ii., p. 103.

XVIII.

CHARLES MACKLIN.

Charles MacLaughlin, or as he is better known by the name which he adopted of Charles Macklin, occupied during a part of his career an important place on the English stage, as an actor and dramatist.¹

He has been variously described as an English comic actor, and author. Like Toland, he has had ascribed to him many birthplaces, Westmeath and Londonderry. It is stated his father was a Presbyterian, but we have no authority for this assumption; that his mother was a Catholic there exists no doubt. It is also stated that at the siege of Derry three of his uncles were on the Williamite side; and by way of preserving his mixed origin, three others equal in kinship were on the side of the besiegers.²

This tracing of his people to the vicinity of Derry bears out the local traditions. Lewis, in his *Topographical Dictionary*, gives Culdaff in Inis-Owen as the place of his birth. The Rev. Edward Chichester, A.M., writing in 1815, comparatively a short time after Macklin's death, in his *Statistical Account of the parishes of Culdaff and Cloncha* says—"It has been said by some that Macklin the celebrated comedian was a native of the parish Culdaff."³

¹ *Memoirs of the Life of Charles Macklin*, by James Thomas Kirkman. vols. 1 and 2, London, 1799.

² Webb's *Compendium of Irish Biography*, page 314.

³ Mason's *Parochial Survey of Ireland*, vol. 11, page 170, Dublin, 1816

From Chichester's intimate knowledge of the district this testimony becomes the more valuable.

Ḡortairne (Gortairne, i.e., the field of the sloes), bordering on Cloncha, in the parish of Culdaff, in Inis-Owen; is the traditionally recognized birth place of Macklin. The Rev. Philip O'Doherty has recently investigated the local traditions on the spot, they all point to this particular place, and harmonize with the earlier notices of Lewis and Chichester.

Kirkman in his *Memoirs*, which were compiled chiefly from papers and memoranda left by Macklin, says—“ Few subjects have been canvassed with more confidence, and at the same time been less known, or understood, than the origin of Mr. Macklin. No sooner had he by the indefatigable exertion of many years emerged from that obscurity to which the rigour of fortune and the prejudices of an illiberal world had endeavoured to consign him, and raised himself up to the public notice and approbation, than curiosity was busily employed in the enquiry of ‘ who he was? and whence he was descended?’ as if to measure his title to the favour and applause he received by the rank and quality of his progenitors”.¹

Macklin it appears gave no information on this subject, and surmises were received as the assertions of truth. However, MacLaughlin could not be cast aside or hidden away without some trace of his Irish name and origin remaining, and no doubt to account for his Irish birth and descent, as related by Kirkman, Macklin pressed into his service some of the talent he had derived from his race, and

¹ Kirkman's *Memoirs*, vol. 1, page 6.

his early contact with the vigorous air of the Inis-Owen mountains. Why not make his story, like his dramatic works, the creation of his own imagination, and thereby gratify the curiosity of his English acquaintances, who wanted to know who he was, and who were his ancestors?

Kirkman, from the "memorandums and anecdotes contributed principally by Macklin himself" tells us, that both on the father and on the mother's side, Macklin's progenitors were highly respectable people, that his grandfather, Terence MacLaughlin, inherited an handsome landed property from an old stock of gentry, from which he was descended. There cannot be any doubt about the respectability or the descent of the Clan MacLaughlin of Inis-owen. Terence MacLaughlin's property is stated to have been in the County of Down, and that Macklin's grandmother was one Anne O'Kelly, the daughter of a family of considerable wealth in the County of Galway.¹

Family pride it is stated ran high in Ireland during this period, so William MacLaughlin (Macklin's father), the eldest son of Terence, not only inherited the family estate but an increased dowry in consequence of having married Alice O'Flanagan, daughter of John O'Flanagan, of Blackcastle in the County Westmeath, who was its proprietor; as well as a large estate that lay around it. O'Flanagan's son was married to a daughter of John Shaw of Somerstown, a considerable territorial magnate in the County of Meath.

This descent had surely a sufficient title to respectability to satisfy even English curiosity.

¹ Kirkman's *Memoirs*, page 9.

Macklin's father must have been a warrior, as it is said he commanded a troop of horse in King James the Second's army.¹ Kirkman, verifying "that as far as oral tradition can be credited, was not only distinguished for valour but for a share of skill and conduct not common in the Irish part of King James' army." To the loyalty and zeal of William MacLaughlin in the cause of his king, we are told, the public are indebted for the son having been reduced to the necessity of embracing the profession of an actor.

Charles MacLaughlin was born on the first day of May, 1690, and died at London, 11th July, 1797. The *Biographie Universelle* says—"The place and the date of his birth we know not", and this corresponds with the information about the date of his birth collected by Kirkman, who ascertained, not from Macklin himself, but from his widow, Mrs. Elizabeth Macklin, that one Mary Millar, a servant, told how she had been in service with Macklin's mother during the minority of Charles, and that a tattooed mark on her arm in gun powder recording her own age had been frequently seen by Mrs. Macklin during the time she was serving her in Dublin. This has given Macklin's biographers ground-work for the date of his birth as occurring "two months previous to the battle of the Boyne".²

It is stated that after passing his childhood in the suburbs of Drogheda (perhaps on the O'Flanagan estate?) Mac Laughlin fled to England, where at the age of fifteen he

¹ We cannot find his name in D'Alton's list.

² Kirkman's *Memoirs*, vol. 1, pages 11 to 14.

espoused the widow of an innkeeper. Having been brought back to Dublin, he joined the Island Bridge Academy, where from his mischievous tendencies he was nicknamed Charles a Mallowghie (not *Mollweith*, as Kirkman has it), or, wicked Charley".

Macklin seems to have been blessed with military friends. Captain O'Flanagan, of the German army, his mother's brother, promised Macklin a commission if he would join that service. But his genius flowed in the direction of a more peaceful stream, and whilst O'Flanagan was taking leave of Macklin in London, Charles formed the idea of joining a company of strollers, with whom, at the age of twenty-one, he went on tour playing the part of clown instead of joining the ranks of the Germans with his uncle O'Flanagan.¹

Charles Mac Laughlin's father died in 1704, his mother afterwards became Mrs. O'Mealley, wife of a tavern-keeper in Werburgh-street, Dublin, who having let that establishment, went to reside at an inn in Cloncurry, about eighteen miles from Dublin.

Charles having returned to Dublin in order to improve his education at college, constantly visited his mother in the country, leaving Dublin every Saturday he attended Mass on Sunday, returning on Monday to college. His biographer says—"it was on these occasions she was accustomed to use her eloquence to establish Popery in her son's heart, who on his part listened with respectful attention, and agreed to every thing she said, though he had after declared her arguments were of so extravagant a

¹ Kirkman's *Memoirs*, page 24 to 48.

nature that it required all his filial reverence to prevent him from laughing".¹

Macklin having repaired to England at the age of twenty-six ceased to follow his mother's teaching, yet to his great credit it is told by Kirkman—"that to the last day of her life he loved his mother almost to idolatry".

At Bristol, Mac Laughlin made his first appearance on the stage in the character of *Richard III.*, the bills announcing the performance were not even printed, but in manuscript. His Irish brogue was his difficulty, it betrayed his country, and stuck to him for a long time; thereby keeping him attached to itinerant actors, longer than he desired. A Welsh clergyman, the Rev. Mr. Davis (whose wife was an English lady), undertook to cure him of his brogue, and to teach him "beautiful English". At Mr. Davis's house he remained six months. His Irish origin also told against him, and it was with evident uphill work he succeeded in getting recognized; it was not till 1733 that he was enabled to make his way from the provinces to London.

Owen Swiney (a Tirconnellian name), was at this time manager of the company at the Haymarket Theatre, and was also appointed sole director of the Italian Opera, the actors going to Drury Lane. Swiney having been opposed by Collier, became so embarrassed, that he was forced into exile for twenty years, followed by the affections of all who knew him. MacLaughlin now fell by accident into comic parts which offered an opening for the expression of public opinion, which gave him the character of a funny fellow. He went by the name of "The Wild Irishman".

On one occasion having been reprimanded by the actor

¹ *Memoirs*, page 54.

Quin, he said he would not disturb him in his acting, but he would "shear off a little himself," Quin was a surly fellow, the tyrant of the theatre; having thrown some chewed apple in Macklin's face, the latter pummelled him in the green-room, for which he never forgave Macklin. It was Quin who used to say "if God writes a legible hand that fellow is a villain", Macklin's patience with Quin was a matter of general surprise.¹

Macklin was called the "Venerable Jew", on account of the perfection with which he delineated that Shakesperian character. It was about this time Charles MacLaughlin conceived the idea to change his name to Macklin:—his biographer says "on finding his original name rather difficult to be pronounced by Englishmen".

His Irish relative called at Macklin's lodgings in London, and inquired if "Charley McLaughlin was within". "Charley who?" said the astonished landlady. "Why my relative, Charley McLaughlin",—said the Irishman. "Well then, my honey, if Charley MacLaughlin is not within, would you tell him, when you see him, that his ould friend, Phil Flanagan, called on him". Macklin hearing Phil's voice, called him up, and the landlady immediately accused them both for a pair of swindlers,—as no honest man would pass with two names. Macklin however explained that Macklin was only the English for MacLaughlin.²

Many efforts were made to drive Macklin from the stage, which he quitted in 1753. An organized conspiracy, led by one Clark, having been brought before Justice Aston and a jury, Clark was found guilty of riot, and the remain-

¹ *Memoirs*, page 143.

² *Ibid*, page 166.

der of the defendants guilty of the whole information. In 1767, Macklin returning to London from Dublin, brought out, November 28th, his *True Born Irishman*, under the new title of *The Irish Fine Lady*, Macklin performing the part of Murrogh O'Doherty, and his daughter the part of Mrs. O'Doherty, familiar names surrounding his Inis-Owen homestead were evidently often before his mind! His mother, Mrs. O'Meally, died at the venerable age of ninety-nine years, and was buried at Cloncurry.

Macklin abandoned the stage for a period, and in 1754 opened a tavern, which on certain days, became "a school of good taste and declamation", where he professed, and where he appeared in theatrical costume. This undertaking ended in failure, when he took to the stage again, playing at Drury Lane and Covent Garden, and only left off after seventy years of service.

In 1789, he bid his farewell to the public in the character of Shylock, a part which he had made his own; so perfect indeed was his rendering of this character, that he was known in theatrical circles "As the Jew that Shakespeare drew". On this occasion, the loss of his memory prevented him from bringing the performance to a close. He died at the age of 107 years, and was buried in St. Paul's Cathedral.

MACKLIN'S DRAMATIC WORKS.

Macklin is the author of ten theatrical pieces, but two only have been retained in the repertoire, "*Love-a-la-mode*, a farce, and "*The Man of the World*, a comedy.

Macklin's dramatic works, and the order of their production, consisted of *King Henry 7th*, a tragedy written to suit the taste and tone of the period. This was

also entitled *The Popish Impostor*, and was acted at Drury Lane, 18th January, 1746, not printed.

Will, or no Will, or, *A New Case for the Lawyer*, a farce, acted at Drury Lane, 23rd April, 1766, not printed.

The Suspicious Husband Criticised, or, *The Plague of Envy*, a farce, acted during the Drury Lane season, 1746-7, not printed.

The Club of Fortune Hunters, or, *The Widow Bewitched*, a farce acted, at Drury Lane, 1747, not printed.

Love-a-la-mode, a farce in two acts, and in prose, acted at Drury Lane, in 1759, and received with unbounded applause, published 4to. A criticism on this play has been published entitled *A Scotman's Remarks on the Farce Love-a-la-mode, scene by scene as it is acted at the Theatre Royal, Drury Lane*. It is a work of no great importance.¹

Married Life, a comedy, acted at Covent Garden in 1761, not printed.

The *True born Irishman*, a farce, first acted at Smock-Alley Theatre, Dublin, in 1763, and afterwards at Covent Garden in 1767, under the new title *The Irish Fine Lady*, not printed.

The Man of the World, a comedy, in five acts, in prose, first acted at Crow Street Theatre, Dublin, in 1772, under the title of *The True born Scotchman*, and afterwards presented at Covent Garden, in 1781, under its present title, printed 4to.

Macklin left behind him several plays which have never been acted, as well as several unfinished pieces. What are entitled *Authentic Memoirs* of Macklin have been published by F. A. Congreve, also by W. Cooke; and Kirkman's

¹ London, 1760.

Memoirs appears translated in French, by F. G. J. S. Andrieux, in two volumes. They again appear dans de *Memoires sur l'art dramatique*, par Defanconpret. A Life of Macklin, claiming Dublin as his native city, has been published.¹

Councillor Macklin of Buncrana, a member of the Irish Bar, wrote a translation of Homer's Iliad and Odyssey though it was never published. His father (whose name was MacLaughlin) kept a classical school in the cottage, Clarendon Street, Derry. Macklin the barrister became a convert to Catholicity shortly before his death, leaving a part of his property to Dr. McGettigan, the elder Bishop of Raphoe, of that name, and a part to the parish priest of Buncrana (Monsignor Kearney) in trust to be expended on Cockhill church, in repairs and otherwise.²

XIX.

MODERN WRITERS.

JOSIAS MACKIE.

Was born in the Co. Donegal, but the date of his birth or the exact locality has not been ascertained. A branch of the Mackeys settled early in the 17th century at Cashel, near Burnfoot, as some mural slabs in Fahan graveyard of that period show. Josias Mackie was one among the first Presbyterian ministers who emigrated to the American

¹ *Life of Charles Macklin*, by Edward A. Parry, London, 1891.

² Letter from Rev. Philip O'Doherty, C.C., Moville.

colonies. The year of his arrival there is unknown, but the earliest notice that refers to him bears date 22nd January, 1692. His first congregation appears to have been on the Elizabeth River, Virginia; this charge comprised the eastern and western branch in Tamer's Creek precinct, to which, in 1696, was added the southern branch.

Like many of the early colonists he devoted his time to a pastoral life, and occupied a farm and store, in addition to attending to the religious and educational instruction of his scattered congregation. He died in Virginia, November, 1716, but no exact record of his labours has been preserved.¹

Perhaps this notice may induce further inquiry, as most of these early colonists from Donegal were men of distinction, whose teaching began early to form the political future of the great Republic of the West.

ANDREW GALBRAITH.

Among the many settlers in Tirconnell of Scotch descent, brought over by the patentees under the scheme of the Ulster Plantation, were two brothers, Humphrey and Robert Galbraith, who purchased the proportion of Coreeagh, (Corkey) in the parish of Ramochy, from the laird of Luss. James, who was descended from these Galbraiths, and his son Andrew, born in the County Donegal, in 1692, accompanied William Penn, at the date of his second visit to America, where with other Scotch and Irish colonists, they settled at Lancaster County, Pennsylvania, in 1717. Penn's acquaintance with Galbraith's family occurred during the time he served as aide-de-camp to Lord Arran in the North of Ireland, about the year 1666.

¹ *American Encyclopædia*, vol. iv., p. 136.

Andrew Galbraith received on his arrival in America a patent for 212 acres of land from Penn. He there organised and selected the site for a Presbyterian Church, which he named the *Donegal Church*, of which he was its first ruling elder. This church was erected in 1730, and occupied the place of a temporary log shelter, that had been constructed ten years previously.

Strange as it may appear, the historical Presbyterian Meeting House of Dungannon, in which the Ulster Volunteer delegates assembled on the 15th February, 1782, was constructed in architectural outline almost identical with that of Galbraith's Donegal Church in Pennsylvania.

THE DUNGANNON CONVENTIONS.

It has been a tradition among many that it was in the Protestant Church of Dungannon, the birth of Grattan's Irish Parliament was decreed by the men of Ulster. Such is not the fact. At the time, Colonel William Irvine presided over the first memorable convention, there existed no Protestant Church in Dungannon. Three separate conventions were held in that town.

First,—on 15th February, 1782, whereat the delegates entered into the spirited resolutions, that eventually resulted in securing the independence of the Irish Parliament.

Second, on the 15th February, 1793, when the Ulster delegates met with William Sharman, chairman, Henry Joy of Belfast, and W. Armstrong of Derry, as secretaries.

Fifteen resolutions were passed at this convention that deserve to be more generally known than they are at

present, as their consideration was based on purely representative principles.

The convention declared—*We, the delegates of the Province of Ulster, appointed at separate meetings of the counties, assembled at Dungannon on the anniversary of that day which first freed Ireland from foreign legislation:—being fully acquainted with the sentiments of our particular districts, declare the sense of the people in the following terms,*

Resolved—That five persons from each county, together with the chairman and secretaries, be a committee for preparing resolutions for this meeting.

Donegal, was honoured in the person of one of its delegates, Alexander Stewart, Esq., of Letterkenny, who was elected chairman of this provincial committee.—The fifteen resolutions, that were submitted on the 16th February, were passed by the Convention. Even after the careful way the resolutions were prepared, it must not be inferred they passed without criticism. This is shown by the protest of Joseph Pollock, who represented Newry at the Conventions, but who differed from the majority.¹

THE RESOLUTIONS.

The resolutions passed, exhibit for that period a very advanced political intelligence.

1. *Resolved*,—That we are cordially attached to the form and original principles of the British constitution; as uniting the advantages, and tempering the defects, of the three simple modes of government; Monarchy, Aristocracy, Democracy.

¹ Letters to the Inhabitants of Newry, by Joseph Pollock, Dublin, 1793.

II. *Resolved*—That we view with the warmest affection and gratitude the paternal regard of our gracious Sovereign to his loyal subjects of this kingdom, manifested in the directing the attention of parliament to the depressed circumstances of the Roman Catholics of Ireland, and his recommending the adoption of such measures as may unite all orders of the people in their attachment to the constitution.

III. *Resolved*—That we highly disapprove of republican forms of government as applied to this kingdom, and we reject with abhorrence those principles which have a tendency to dissolve all government and destroy every wise distinction of society.

IV. *Resolved*—That it is the constitutional right of the people, and essential to the very being of their liberty, to be fully and fairly represented in their own House of Parliament.

V. *Resolved*—That the present state of the representation in the House of Commons is partial and inadequate, subversive of the rights of the people, and an intolerable grievance.

VI. *Resolved*—That it appears to us, that several lords, spiritual and temporal, as well as commoners, direct the returns of more than two hundred members of the Irish House of Commons, leaving not one-third of the representation to the people.

VII. *Resolved*—That it is the opinion of this meeting that all boroughs should be disfranchised, and representation established on fair and rational principles, by extending the election franchise equally to persons of every religious persuasion, by elections frequently repeated, and by a

distribution of representatives proportioned to the population and wealth of the country.

VIII. *Resolved*—That we have seen with satisfaction the House of Commons pledge themselves to an immediate and fair inquiry into the state of the representation; and we conjure them, as they regard their own faith and honour, the safety of our invaluable constitution, and the restoration of the public mind to composure and confidence, to persevere in such enquiry with zeal and steadfastness; in order that a complete and radical reform may be speedily effectuated.

IX. *Resolved*—That during a complete parliamentary reform essential to the peace, liberty, and happiness of the people, we do most solemnly pledge ourselves to each other, and to our country, that we never will abandon the pursuit of this important object, but zealously and steadily persevere, until a full and fair representation of the people shall be unequivocally obtained.

X. *Resolved*—That we consider the immediate and entire emancipation of the Roman Catholics, as a measure indispensably necessary to the safety and happiness of this country.

XI. *Resolved*—That a power be vested in a committee consisting of thirty persons for the purpose of re-convoking this assembly (as occasion may arise), until the constituent body is pleased to return another representation of this province. And that, on a recommendation by letter, addressed to William Sharman, Esq., at Moira, and signed by seven members of the committee, he shall, by circular letter to the rest, procure the sense of a majority; and if the measure of a provincial meeting be by them approved of,

he shall forthwith issue a summons in the name of the committee for that purpose.

The thirty persons nominated, were as follows, viz.—

CO. ANTRIM.

Thos. Morris Jones, Antrim.

James A. Farrell, Larne.

Alex. McManus, Ballymena.

Wm. Sinclare, Belfast.

Hugh Boyd, Ballycastle.

COUNTY DONEGAL.

James, Watt, Rathmelton.

John Ball, Strabane.

John Allen, Letterkenny.

John Cochran, Strabane.

Samuel Ross, L. Derry.

CO. DOWN.

Gavan Hamilton, Downpatrick.

Alex. Stewart, Letterkenny. (Co. Donegal.)

Joseph Pollock, Dublin. (Representative for Newry.)

Wm. S. Dickson, Portaferry.

John Crawford, Newtownards.

CO. DERRY.

J. Church, Newtown-Limavaddy.

Hugh Lyle, Coleraine.

Alex. Knox, L. Derry.

James Scott, L. Derry.

James Achison, L. Derry.

CO. TYRONE.

Daniel Feckles, Omagh.

James Reynolds, Cookstown.

Wm. Ross, Strabane.

Wm. Stitt, Dungannon.

Hugh Falkner, Cookstown.

Wm. Finlay, Carrickfergus.

John Thompson, Clones.

Wm. Sharman Moira, *Chairman*.

Henry Joy, Belfast.

W. Armstrong, L. Derry. } *Secretaries.*

XII. *Resolved*—That the above named committee be authorized to communicate with the other provinces of this kingdom at this important crisis, and to concert proper means of calling a National Convention, at a future day, should circumstances render such a meeting unavoidably necessary.

XIII. *Resolved*—That we behold with indignation, an intention of embodying a militia in the kingdom; a measure which can only have ministerial influence for its object, which we deem burdensome and totally unnecessary.

XIV. *Resolved*—That failing our obligations to our brave and disinterested protectors, *the Volunteers of Ireland*, we cheerfully embrace the opportunity of returning them our

warmest acknowledgments. We most earnestly exhort them to persevere in that line of conduct, which has procured them the thanks and the confidence of this nation. We trust that they will increase their numbers, improve their discipline; and long continue the unbought defenders of the peace, liberty, and constitution of their country.

XV. *Resolved*—That the sincere thanks of this meeting be given to the inhabitants of Dungannon, and its neighbourhood, for their extraordinary politeness and hospitality to the members of this assembly.

WM. SHARMAN, *Chairman*.

THIRD CONVENTION.

The third convention, was held on the 8th September following, when five hundred and seventy volunteer corps attended, Colonel James Stewart was called to the chair; twenty-two resolutions were submitted and unanimously agreed to. It was *Resolved*, unanimously—That a committee of five persons from each county be now chosen by ballot to represent this province in a *Grand National Convention*, to be held at noon in the Royal Exchange of Dublin, on the 10th November next, to which we trust each of the other provinces will send delegates, to digest and publish a plan of parliamentary reform, to pursue such measures as may appear to them most effectual, to adjourn from time to time, and convene provincial meetings if found necessary". This National Convention met on the day appointed and continued its sittings to the 2nd December in that year.¹

Donegal appears to have had a fair share in framing those historic resolutions of Dungannon. The names of her representatives and the resolutions framed and passed, are worthy of a place in any notice descriptive of literary work done by the men of Donegal : Their names are recorded here with hope that each succeeding generation of Donegal men, will always act as brave a part, and express their sentiments, without the directing aid of self-imposed leaders from every other part of Ireland.

WILLIAM PRESTON,

was born in Co. Donegal, on Christmas day 1729; he emigrated to America with his father's family, when he was but six years of age. His father settled in Augusta County. William died in Montgomery County, Virginia, 28th July, 1783. He received a classical education, and in early life acquired a taste for literature. He was deputy-sheriff of Augusta Co., in 1750, and accompanied George Washington on several exploring expeditions in the West, as a member of the House of Burgesses. This led to a correspondence and friendship with Washington that continued till Preston's death. He was appointed one of the commissioners with power to conclude a treaty with the Shawnee and Delaware Indians, and in 1757, by negotiations with the Indian chief named Cornstalk, he secured peace along the Western frontier for many years. The privations that his party suffered on their return journey compelled them in the absence of food to eat the "tugs" or straps of raw hide by which their packs were fastened, and Preston in memory of the event, named that branch of the Big-Sandy-river,

“Tug Fork”, which name it still retains. He became in 1771 surveyor of the new county of Montgomery, named after another Donegal man, General Richard Montgomery (son of Thomas Montgomery, member in the Irish Parliament for Lifford) who died in Quebec, 31st December, 1775. Preston was early engaged in organizing troops for the American Revolutionary war against England, and was raised to the position of colonel in 1775, when he led his regiment at Gilford Court House, South Carolina, where he received injuries that caused his death in the following July.

FRANCIS PRESTON,

his son, who became a member of Congress, was born at Greenfield, near Amsterdam, Botetourt, Virginia Co., 2nd August, 1765, and died in Columbia, South Carolina, 25th May, 1835. He graduated at Wm. and Mary's College, 1783, and was elected to Congress in 1792. He was appointed Brigadier-General in the second American war against Great Britain, and was Major-General of the State Militia. He was frequently returned a member of Virginia House of Representatives, as well as of the State Senate, where his ability in debate and graceful elocution secured for him high recognition. He had for his personal friends, Madison, Jefferson, Monroe, and Chief Justice Marshall. In 1792, he married Sarah, daughter of William Campbell, the hero of King's Mountain. Their son,

WILLIAM CAMPBELL PRESTON,

born in Philadelphia, Pennsylvania, 27th December, 1794, and who died at the family residence in Columbia, 22nd

May, 1860, possessed a continuance of the inherited genius of the family. He won a brilliant reputation in the legislature from 1828 to '32, as a senator, advocate, and orator. He was President of the College of South Carolina from 1845 till he retired in 1851. His literary tastes inspired him to establish the Columbian Lyceum, to which he gave a large and valuable library. Harvard conferred on him the degree of LL.D. in 1846, as a popular orator. Preston was the peer of his maternal uncle—Patrick Henry, the celebrated statesman and orator, Preston was stated by some to have been one of the greatest orators that ever lived—in many instances arousing his audiences to enthusiasm, and moving them to tears. His classical attainments ornamented his speeches, as he was a profound classical scholar, and universally admitted the most finished orator the Southern States has ever produced. Several men of distinction have sprung from the other branches of the Preston family of Donegal.

JAMES PORTER,

a distinguished United Irishman, and Presbyterian minister of Grey Abbey, Co. Down, from 1784 to 1798. The Rev. James Porter was born in Ballindrait, Co. Donegal, about the year 1760. He was an accomplished scientist, and the possessor of an extensive library. His scientific instruments, and museum for the illustration of natural philosophy, were at that time unrivalled in the North of Ireland. His liberal and enthusiastic mind, brought him within the councils of the Society of United Irishmen, among whom were many of his co-religionists. He first sought only for Catholic

Emancipation, and Parliamentary reform, on the lines of the Dungannon resolutions, but with the progress of events around him, he advanced with his party. As a fluent speaker and ready writer, he soon took a foremost place in the movement. His literary works, chiefly on political subjects, were of a forcible and trenchant character, the *Northern Star* and *Press* being the chief medium of their communication to the public. He was engaged in the battle of Saintfield, in June, 1798, was taken prisoner, tried by court-martial and executed within view of his own church and home; he suffered with calmness and fortitude and was buried in Grey Abbey churchyard, where a marble slab marks his last resting place.¹ He was author of *Billy Bluff* and *Squire Firebrand*, or, *a Sample of the Times* with a selection of songs from *Paddy's Resource*; the original appeared about 1796, and a reprint was published in Belfast in 1812.²

WILLIAM DAVIS GALLAGHER,

though not born in Donegal, deserves to be mentioned as a direct descendant of the ancient sept of that name in Tirconnell. His father, had been implicated in the insurrection of the United Irishmen of 1798, and was fortunate enough to find means to emigrate with his family to Philadelphia, where the subject of this notice was born 21st August, 1808. His father dying, soon after his mother

¹ Madden's *United Irishmen*, 3rd series, Dublin 1844, and Webb's *Irish Biography*, p. 443.

² It was from a copy of this reprint Thomas Ainge Devyr republished *Billy Bluff* about 1830.

removed to Cincinnati, where young Gallagher was apprenticed in a printing office, which led to his beginning his literary career at an early age, having edited the *Backwoodsman* in 1825. Making journalism his profession, *The Cincinnati Mirror* appeared under his control in 1831. *The Western Literary Journal* and *Monthly Review* in 1836. *The Hespeian*, a monthly miscellany of general literature, and *Ohio State Journal*, in 1838. In 1853, he removed to Louisville, where he joined the staff of the *Daily Courier*. He also published poems entitled *Ballads of the Border*, *Miami Woods*, *A Golden Wedding*, 1881, *Civile Bellum*, Civil War poems, and *New Fables of the old Fairies*, were his last work.¹

XX.

ISAAC BUTT.

It is not intended to deal here with Isaac Butt in his political capacity. In a review of his political career in the *Cabinet of Irish Literature*, he is described as "a man of ideas, his oratory coming from the heart, connecting every link of the chain of reasoning".²

That the ideas of men are more or less formed by the natural surroundings of their younger days, is a recognized postulate.

¹ Appleton's *Cyclopædia*, vol. ii., p. 576.

² Read's *Cabinet of Irish Literature*, vol. iv. p. 164 and 165, by T. P. O'Connor, 1880. See also the *Parnell Movement*, by the same author.

Isaac Butt was born at Kiltavogue rectory in the year 1813, his father the Rev. Robert Butt, being then perpetual curate of that place, as two perpetual curacies, Stranorlar and Kiltavock, existed in the parish till 1835. Stranorlar, to which Butt's father removed, is a small town in the county Donegal, containing perhaps three or four hundred inhabitants. It stands on the northern bank of the River Finn, whose dark waters pass onward to the Foyle, augmented as they proceed from its source, through the deep valley of Glen-Finn.

Here, with a background of grey mountains abrupt and unpolished, Butt's younger days were spent. About ten years before his death, during a darkened period of his chequered career, his mind flew back to those Donegal mountains. He described the gap in the graveyard wall at Stranorlar, and the tree close by, under whose shade he had learned his early lessons, as the spot above all others where beneath its branches he desired to be buried, so that the rain might fall in broken spray over the green sod, which he wished might be the only adornment of his grave. He had so graphically described the place to the person to whom he expressed his wish, that although an entire stranger to the district, he was able to go direct to the exact spot, and point out the site for Butt's grave.

LITERARY WORK

Butt's first literary productions were in connection with the *Dublin University Magazine*. Having entered Trinity College, Dublin, in 1832, he continued to make rapid progress, becoming Auditor of the College Historical Society

in 1833. He translated *Ovid's Fasti* into English prose. He states that, with the exception of the New Testament, and *Milton's Paradise Lost*, there never was a work so sadly tortured by the ingenuity of critics, and the invention of various readings, than the original of the translation he presented to the reader. He next translated the *Georgics of Virgil* into English prose, with an appendix containing many critical and explanatory notes. About this time Butt essayed the rôle of novelist; and with that tenderness for his native place—which throughout life was one of his distinguishing characteristics—he gave the work as title, *The Gap of Barnesmore*. It was a work descriptive of local incidents and characters after the manner of the political novels of that period, and was mostly on the side of the ascendancy of his early training.

CALLED TO THE BAR.

Butt was called to the Bar in 1838. He defended the old Conservative Corporation in Dublin, in February, 1840; and in the House of Lords with great ability, during the same year. In 1843, Butt and O'Connell had their great debate in the Corporation on "Repeal of the Union", when O'Connell made the prophetic announcement "that Butt would yet be found on the side of Ireland". Butt became Q.C. in 1844, and professor of political economy (T.C.D.) in 1846.

A lecture delivered by Dr. Butt, Q.C., before the Royal Zoological Society of Ireland was published in 1847.¹ This lecture exhibited an amount of knowledge that could only be obtained by varied research. To acquire a

¹ *Zoology and Civilization*, by Isaac Butt, Dublin, 1847.

knowledge of what is around us, seems the proper, or at least the first direction of our faculties; students of natural history might produce quite as important effects on the national mind and national character as any that may go down to posterity through the instrumentality of legislators and statesmen. Such was the Christianizing effects which Butt believed could be produced by a study of zoology.

TO BE AN ORATOR.

In the address delivered by him when President of the College Historical Society,¹ as an excuse for what he considered its defects, he refers to his power as consisting chiefly in extempore debate and energy of appeal, rather than imparting any dignity to a written address: yet in this address breathe his love of freedom, and his reverence for the eloquence of those to whom he referred as “men who made the eloquence of my country famous among the nations; I feel as if I were among the shades of those whom my childhood was taught to admire”; he describes the growth of oratory to have sprung from the rude debates of the warrior tribes of antiquity, as did their poetry in songs of triumph, or the praises of their chieftains.

He lectured the divinity students on their deportment in the pulpit, and warned them against singularity or aiming at effect, he says “Irish eloquence has been partly censured and partly praised as vehement and impassioned”, whilst the style of English oratory, “has in some degree been deadened by the phlegmatic coldness of the people”. The press he considered was a great aid to cause the words of

¹ June 24th, Session 1833-4.

the orator to become more universal. At a time when men did not know their rights, he considered eloquence as the guardian angel standing over the cradle of Liberty !

Butt greatly preferred to be considered an orator than anything else, he said he would prefer the single word *Orator* to be written on his grave, than any trophies of the warrior, and above the honours of Newton, Milton and Locke. The orator alone he looked upon as the man of the people, their cause his cause. Tyranny and eloquence he describes as mortal foes, the orator is imperishable. "The tyrant may bury the man, but not the orator; the sword of the warrior, and the eloquence of the patriot protect more by the influence of their name than by the exertion of their power". The orator he considered to be the spirit of the storm, he becomes a part of the whirlwind of the political tempest, no training can create the enthusiasm of soul that is the essence of an orator, it is the gift of nature, of God. Butt winds up his address on oratory thus—"I feel—I know—I am persuaded that from this society great things will be produced, we will draw around us the youthful talent of our country. The glories of the days gone by shall return with more pristine splendour, we shall yet send forth a Grattan to represent her in the senate—and I cannot believe that better days are not in store for my unhappy, but still my loved, my native land.

This may not be the place to give utterance to my feelings, but I cannot help it. An orator shall yet arise whose voice shall teach her people wisdom, and whose efforts shall procure for him the epithet of the father of his country—It may be but the dream of an enthusiastic heart, but I believe the time will come when faction shall flee

away, and dissension shall be forgotten; when Ireland's orators, and Ireland's statesmen, shall only seek their country's good; when law shall be respected, and yet liberty maintained".¹

IN THE MUNICIPAL COUNCIL.

Butt as counsel for the Dublin Corporation delivered a speech at the bar of the House of Lords against the bill entitled, "An Act for the Regulation of Municipal Corporations in Ireland".² Catholics up to the year 1793, had been excluded by law from being members of the Dublin Corporation, and for this Butt contended the legislature alone were to blame. As an excuse for the continued exclusiveness of the Corporation, even after the Irish Parliament had removed this disability, he assumes the insurrection of 1798 to have been a religious war, forgetting the leading part taken by Ulster Presbyterians, during that eventful period.

The insurrection of 1803, he also places among the religious wars, and states the policy that created this disaffection, was the fault of the British Government; and the Corporation, faithful to their trusts, he considered were bound to maintain their exclusiveness. Then for the next twenty years, the agitation for Catholic Emancipation embarrassed each successive ministry, and Butt contended, the principle of exclusive Protestantism, such as that practised by the Dublin Corporation, was still necessary, and for which

¹ From what part of Ireland shall this second St. Patrick spring?—perhaps he is now amongst us, "only seeking his country's good".

² 15th May, 1840, Dublin, printed by Geo. Faulkner, 1840.

they received many distinct marks of approval from the Government. With Catholic Emancipation passed in 1829, the intention of the legislature was clearly expressed, the non-compliance with the spirit of the act, Butt laid at the door of prejudices nurtured and encouraged by the House of Lords themselves, seeing how long they had paused before admitting Catholics to their own House.

Butt however appealed to the House of Lords, predicting the fall of the Irish Church as a consequence of the Corporation Reforms Act, and with the fall of the Church, he predicted the unbinding of the ties that connect the two sister countries.

BUTT AND O'CONNELL.

On the 28th February, 1843, O'Connell after a four hours speech in the Corporation, moved—

“That a petition from the Corporation of the City of Dublin be presented to Parliament praying for a repeal of the Legislative Union”.

Alderman Butt replied in a speech where he claimed that the question was for the first time submitted to an assembly of Irishmen where both parties could be heard in calm and deliberate discussion, and tested by argument and reason.¹

Butt published in 1846, with an appendix, the substance of the lectures he had delivered when professor of Political Economy in the University' on the advantages of *Protection to Home industry*.

¹ Butt's *Speech against O'Connell's Repeal of the Union*, Dublin, Curry and Co., 1848.

² Hodges and Smith, Dublin, 1846.

CHANGE OF THOUGHT.

Butt as an advocate was engaged on the popular side at many of the Fenian State Trials—and the knowledge he obtained during the preparation of his briefs for the defense of his clients, he says—"had taught him the depth, the breadth, the sincerity of that love of fatherland that misgovernment had tortured into disaffection; and misgovernment, driving men to despair, had exaggerated into revolt. State trials were not new to me. Twenty years before, I stood near Smith O'Brien, when he braved the sentence of death which the law pronounced upon him. I saw Meagher meet the same, and then asked myself this, surely the State is out of joint—surely, all our social system is unhinged when O'Brien and Meagher are condemned by their country to a traitor's doom? Years had passed away, and once more I stood by men who had dared the desperate enterprise of freeing their country by revolt".¹

In 1852, he was elected to Parliament as a Conservative, for the English constituency of Norwich, and became widely known in London by his brilliant defense of one of the Indian princes, from whom it has been stated he received the large fee of £30,000. It has been alleged that this enormous fee changed the whole current of his life, and caused Butt not to look to the prosecution of his profession so assiduously as he might otherwise have done.

He was elected member for Youghal about this time, where he delivered a speech on *National Education in Ireland*.²

¹ Butt's Speech, National Conference, Nov., 1873.

² M'Glashan, Dublin, 1854.

The Italian question was now one that agitated the public mind, and Butt wrote his *History of Italy*,¹ a work in which he displays much historical research, and records his facts with an elegance of style. Butt's reference to Pope Julius II. directing Michael Angelo in the sculpture details to be placed on the tomb of his Holiness, offers us an example. "We read of the hermit who hews his sepulchre in the rock, in the loneliness of an isolation that is to survive his own existence,—of the sombre devotion of the recluse, who deepens the melancholy solemnity of his contemplations, by placing before his eyes the anticipated appliances of the grave. The anchorite has darkened the gloom of his solitude by keeping in his cell the rude coffin in which his lifeless remains are to be laid".²

The Liberty of Teaching Vindicated, a work on Irish National education,³ Butt dedicated to The Right Hon. Wm. E. Gladstone, M.P. In this he advocates the right of denominational schools to the grants given to schools under the National system.

THE IRISH LAND QUESTION.

The Irish Land question now occupied Butt's mind. His tracts *Land Tenure in Ireland*, a plea for the Celtic race,⁴ was no doubt inspired by the information he had acquired about this time in preparing his powerful defense and advo-

¹ *The History of Italy*, by Isaac Butt, two volumes, Chapman & Hall, London, 1860.

² *Ibid*, vol. II. p. 232

³ *The Liberty of Teaching Vindicated*, by Isaac Butt, Kelly, Dublin, 1865.

⁴ *Land Tenure in Ireland*, Falconer, Dublin, 1867.

cacy for the Fenian leaders; *Fixity of Tenure*, and *The Irish Querist*¹ followed. These tracts contained an epitome of the evils of the system of Land Tenure in Ireland. In the *Querist*, he tells the reader how he throws his argument into the form of questions, after the manner of the celebrated work of Bishop Berkeley, with whom Butt's family were connected. Butt quotes therefrom twenty-three unanswered queries propounded by that divine, one hundred and twenty years previously. The twenty-third query asks "whose fault is it if poor Ireland still continues poor".

AMNESTY.

The amnesty movement for the release of the Fenian prisoners next occupied Butt's attention. His famous letter addressed to the Under-Secretary, entitled *The People and the Police*,² denies the right asserted by Under-Secretary Burke, to prohibit the citizens of Dublin from using the streets of the city in any lawful manner which they please. The Under-Secretary had, on the evening of the day of the great meeting at Cabra, (10th Oct 1869), written in reply to Butt, that the commissioners of police would not allow the thoroughfares of the city to be occupied by large concourses of persons, whether moving in procession or stationary.

Butt by his advocacy of the cause of the people, gained for him considerable popularity, and as President of the Irish Amnesty Association, he addressed a letter to the

¹ *The Irish Querist*, Falconer, Dublin, 1867.

² *The People and the Police*, A letter to Thomas H. Burke, Esq., by Isaac Butt, Q.C., Falconer, Dublin, 1869.

Prime Minister, entitled *Ireland's Appeal for Amnesty*.¹ He states, that from the origin of the Amnesty movement he had been a party to it.

Butt for his persistent appeal was styled by the English press *The Fenian Advocate*. This letter of Butt on Amnesty, is a lasting tribute to his advocacy, ability, and humanity; in describing the Cabra meeting, he says—“Until I stood upon the platform at that Cabra meeting, I never realized the might and majesty of popular opinion. Words of far more power than any I can command, would fail to give expression to emotions I can but faintly recall, when I stood in presence of two hundred thousand human beings, and was conscious that every eye in that vast assemblage was turned upon me, and felt that every heart in that mighty multitude—far, far beyond the limit to which any human voice could reach—was throbbing with the belief that I was giving utterance to the one thought that was actuating all”.²

HOME RULE.

O'Connell's prophesy was fulfilled; “Isaac Butt, was now in the ranks of the Irish people”. Turning his attention to the Irish political question, he wrote a work on *Federalism*.³ The part taken by Isaac Butt at the inauguration of the Home Rule movement, on the 19th May, 1870, is familiar

¹ *A Letter to Right Hon. W.E. Gladstone, M.P.*, published by Cameron and Ferguson, Glasgow and London, in 1870.

² *Ibid*, p. 24.

³ *Home Government for Ireland, Irish Federalism: its meaning* (Fourth Edition), Dublin, 1874.

to every student of Irish politics. On that occasion he proposed the resolution that has become historic. "That it is the opinion of this meeting that the true remedy for the evils of Ireland is the establishment of an Irish Parliament with full control over our domestic affairs".

When member for Limerick, Butt delivered an address on *Intellectual Progress*,¹ at the opening of the session of the Limerick Athenæum. A short time previously he gave an address on the subject of *Venice* before the Historical Society of the Catholic University.²

THE NATIONAL CONVENTION.

The National Convention of 18th Nov., 1873, and three following days held in the Round Room of the Rotunda, was projected and inspired by Butt, this he considered to be the greatest effort of his life ;—the moulding together of many discordant elements.

A speech delivered by Butt at the meeting of the Home Rule Government Association in 1871, on the *Irish Deep Sea Fisheries*, was published as a pamphlet by the Home Rule League.³ Although in 1869 the Government placed the Irish Fisheries under a special department conducted by three inspectors, it was not till 1874 that Butt obtained a transfer of what is known as the "Irish Reproductive Fund" to the management of the inspectors, with the object of advancing loans to fishermen. Butt also obtained for Irish

¹ *Intellectual Progress*, O'Gorman, Limerick, 1872.

² *Venice* in 1848-9, with introduction by I.B. (Issac Butt), 1862 ; Butt's *Chapters of College Romances* (First Series) was published in London in 1863.

³ *Irish Deep Sea Fisheries*, by Isaac Butt, Dublin, 1874.

cities the right of conferring the distinction of Honorary Freemen, and the practical nomination of their sheriffs.

UNIVERSITY EDUCATION.

The question of University Education, still unsettled, was at this time considered to be of pressing importance. Butt after his return as member for Limerick, in 1871, gave this subject much consideration. His first speech in the House of Commons, in March, 1872, was on the subject of education. Hence he published his plans for primary and University Education, in what he styles a compressed fragment of a larger essay that he had in preparation.

He closes his proposed solution of *The Problem of Irish Education* with these words: "In an humble effort to obey the teaching of that divine precept, I will struggle in this great matter of education to do unto my Roman Catholic brother, as I would he should do unto me".¹

At the request of the Irish Bishops, Butt drew up a *Memorandum*, in which he reviewed the bill brought in by Mr. Gladstone in 1873, for the reform, or re-modelling of the University of Dublin; only thirty copies of this memorandum were printed.² For the masterly care bestowed on the subject, Butt received the thanks of the associated bishops, in a resolution they forwarded to him, and to which he afterwards pointed with much satisfaction.

This question of University Education, largely occupied

¹ *The Problem of Irish Education*, An attempt at its solution, by Isaac Butt, London, 1875.

² Printed by Fowler, Dublin.

Butt's attention. During the parliamentary session of 1876, he brought in a bill "to make better provision for University Education in Ireland".¹

The following year in moving the second reading of a bill introduced with the same object, he delivered a speech of considerable force, pointing out that up to 1794, Catholics were not admissible into Trinity College, being excluded alike by the statutes of the College, and by act of Parliament. In that year, by Royal sanction the statutes were modified, and the same year the exclusively Protestant Irish Parliament, repealed an act that excluded Catholics from degrees, and even contemplated the endowment of a second college where Catholics could hold fellowships. Butt pointed out the illiberality of the English Parliament, after a lapse of eighty-four years, in not doing an act of justice that had been contemplated by the Protestant parliament of Ireland.

Eleven years previous to this, Mr. Gladstone had pronounced in favour of the establishment of a Catholic college.

Butt defined the period of five years, as the time allotted by each succeeding generation to university education, and that every such period, marked for the Catholic youth of Ireland an irreparable loss, so long as they remained under circumstances less favourable than those of their Protestant fellow-countrymen. The bill was rejected by 202 against, and 57 for, only *two English members voting for this measure of justice*.²

¹ *A National University for Ireland*, a speech in H. C., May 16th, 1876, by Isaac Butt, Dublin, Alley and Co., 1876.

² *Irish University Education*, a speech in H.C., July 26th, 1877, by Isaac Butt, Dublin, M. H. Gill and Son, 1877.

It appears evident from an extract used by Butt when publishing this speech, that he had been sadly disappointed at the result of his appeal for justice to the English Parliament. He placed as a text on the titlepage an extract from an utterance made by Right Hon. W. E. Gladstone, in February, 1875, that if acted upon, would have gone far to settle, not only the education question, but almost every other Irish question, *i.e.*—"It is not less impolitic than it is unjust, to interfere by a great phalanx of English votes to prevent a concession to Ireland, in a matter in which that country is entitled to expect that its wishes should have effect given to them". Still, the impolicy and injustice continue.

Butt's *Gap of Barnesmore, a tale of the Irish Highlands and the revolution of 1688*, requires a few words of description. It has no author's [name, but is catalogued in the British Museum, under the name of Isaac Butt. It was published in London, in 1848, in three volumes, each containing about 335 pages.

In the first volume, he says, "It may be a perilous attempt to employ in our history, materials so nearly allied with quarrels that are yet unextinguished. An injudicious use of them, would unquestionably bring exasperating topics into pages of which the only object should be to convey instruction in its most pleasing form. It may be enough for the writer of this narrative to say, that they do not know the Irish of any party who believe that they cannot look back upon the history of past feuds and find satisfaction in the remembrance of the heroism of either side".¹

¹ Vol. 1, p. 12.

SHADOW.

Butt's last public speech was made at a general meeting of the Irish Home Rule League, held in the Leinster Hall (not the Leinster Hall since famous for other political speeches), Molesworth Street, Dublin, 4th February, 1879. It was at that meeting the future active policy of the Irish Parliamentary party was inaugurated by Mr. C. S. Parnell. In the course of Butt's speech he stated, as accounting for his parliamentary inactivity, that—"for the last year I have regarded myself as virtually withdrawn from politics; I only interfered on the Intermediate Education Bill", and again he said—"It grieves me to speak of myself, but perhaps I have a name that may live when the voice that addresses you is silent for ever, and I may say that in 1877, I went over to the House of Commons with a warning as distinct as medical skill could give me, that I had overworked myself, that a few months of quiet might restore me; but, that if I went to Parliament it was at the risk or certainty of shortening my life".

With this it may be said the career of Isaac Butt closed. After a lingering illness he died, May 6th, 1879, and his remains were interred, where he had long before requested they might be, in the graveyard of Stranorlar, in the soil of the county he had loved so well, near the cherished home of his boyhood, and adjacent to where he was born.

We will close this notice of Isaac Butt, with a quotation from a poem written immediately after Butt's death, and from the pen of another distinguished Ulsterman, who had known Butt intimately, namely George Sigerson, F.R.U.I.

“ Her fallen banner from the dust he raised,
And proud advanced it, with uplifted brow,
Till the sun kissed it, and the nations gazed—
Whose was that standard? Answer, Erin, thou !”

XIX.

VARIOUS WRITERS.

HUGH P. GALLAGHER

Was born in Killygordon, Tirconnell, in the year 1815, and died in San Francisco, California, March 1882. Having received his early education at home in Ireland, he emigrated to the United States in 1837, where he completed his theological studies at the college of St. Charles Borromeo, Philadelphia, in which he held the professorship of classics.

He was ordained to the priesthood in 1840, was placed in charge of the Mission of Pottsville, where he effected great reforms among the mining population, and established a temperance society that embraced five thousand members. In 1844, he was appointed Parish Priest of Pittsburg, and President of its theological seminary, he founded and edited for some time the *Pittsburg Catholic*; he also founded in that city during 1844 St. Francis' College for boys. In 1850, he introduced the Sisters of Mercy, and established under their charge the Academy of St. Aloysius for girls. Father Gallagher's energy was unbounded, founding in Cambria Co., at Summitville, *The*

Crusader. In 1852 he was appointed theologian to the first Plenary Council of Baltimore, and in the autumn of that year his labours were transferred to California. There, he built a church at Benicia, aided in erecting the Cathedral Church of St. Mary, in San Francisco, and began the erection of a church in Oakland. Father Gallagher had the honour of establishing the first Catholic journal that appeared on the Pacific coast of the United States, when in 1853, he founded the *Catholic Standard*, which he personally edited for several months before he departed for Europe, where, in that year he secured the services of a large number of priests for the Californian mission. He placed fourteen students in ecclesiastical colleges to be educated for the same purpose.

When in Ireland that year, he secured the services of Sisters of Mercy and Nuns of the Presentation order, for the schools and hospitals he intended to establish in California. During his tour on the Continent he received large donations to assist him in his meritorious works, and returned to California in 1854.

The failure of Adam's Express and Banking Company, in 1855, brought impoverishment to large numbers of the working classes, and they sought, as it became with them a necessity, a safer place to deposit their savings.

Father Gallagher was selected as their banker, and he acted in that capacity for several years, during which time, several million dollars passed through his hands. His health began to suffer in consequence of his great activity, and in 1860, he was obliged to retire to the northern part of the State, where he purchased a large tract at Yreka, and converted it into a church. His penchant for church

building did not even now desert him, for in the same year he built the churches in Carson city, Genoa, and Virginia City. He returned in 1861 to San Francisco, and at once set about building St. Joseph's Church, St. Joseph's Free School, and St. Joseph's Hall. The schools formed the most important work of his life. In 1865, he founded the Magdalen Asylum under the charge of the Sisters of Mercy, having been previously instrumental in founding St. Mary's hospital.

During the commercial stagnation 1869-70, he laid before the Legislature a plan for the improvement of Golden Gate Park, and obtained an appropriation for the purpose¹

FRANCES BROWNE,

The blind poetess, daughter of the village postmaster, was born under the shadow of mountain of Barnummore, in the plain of Magh-Itha, at Stranorlar, on 16th January, 1816. The loss of eyesight, which she sustained in infancy by an attack of small-pox, did not prevent her from becoming acquainted with the works of some of the best writers of English literature. This knowledge she obtained by educating herself, and getting others to teach her. Her first poems appeared in the *Irish Penny Journal*, *Athenæum*, *Hood's Magazine*, and several other periodicals of the time. The first collection of her poems as a separate volume, appeared in 1844, entitled *The Star of Atteghel, the Vision of Schwartz, and other poems*.

Since 1847, Frances Browne has resided in London, or Edinburgh, and has written *Lyrics and Miscellaneous Poems*,

¹ Appleton's *Cyclopædia*, vol. ii., p. 576.

Legends of Ulster, the *Ericksons*, a tale, and the *Hidden Sin*, a novel (1866), *My share in the world* (1862), a sort of autobiography; she received during Sir Robert Peel's administration a small literary pension which she has since enjoyed.¹ The airy imaginations born of her native mountains, breathe through many of her poems.

Her verses entitled *The Last Friends* are descriptive of one of the United Irishmen, who returned to his native land after many years of exile: when asked what induced him to return, his friends being all gone, he replied, "I came back to see the mountains". This ballad is chosen on account of its touching pathos, and was the specimen of Frances Browne's poetry, selected by a celebrated Irish poet.²

THE LAST FRIENDS.

I came to my country, but not with the hope

That brightened my youth like the cloud-lighting bow
For the region of soul that seemed mighty to cope

With time and with fortune, hath fled from me now;
And love, that illumined my wanderings of yore,

Hath perished, and left but a weary regret
For the star that can rise on my midnight no more—

But the hills of my country they welcome me yet!

The hue of their verdure was fresh with me still,

When my path was afar by the Tanais' lone track;

¹ *Cabinet of Irish Literature*, vol. iv., p. 182.

² *The Book of Irish Ballads*, edited by Denis Florence MacCarthy, p. 231, Dublin, 1869.

From the wide-spreading deserts and ruins that fill
The land of old story, they summoned me back ;
They rose on my dreams through the shades of the west,
They breathed upon sands which the dew never wet,
For the echoes were hushed in the home I loved best—
But I knew that the mountains would welcome me yet !

The dust of my kindred is scattered afar,
They lie in the desert, the wild, and the wave ;
For serving the strangers through wandering and war,
The isle of their memory could grant them no grave,
And I, I return with the memory of years,
Whose hope rose so high though its sorrow is set ;
They have have left on my soul but the trace of their tears—
But our mountains remember their promises yet !

Oh ! where are the brave hearts that bounded of old,
And where are the faces my childhood hath seen ?
For fair brows are furrowed, and hearts have grown cold,
But our streams are still bright, and our hills are still
green ;
Ay, green as they rose to the eyes of my youth,
When brothers in heart in their shadows we met ;
And the hills have no memory of sorrow or death,
For their summits are sacred to liberty yet !

Like ocean retiring, the morning mists now
Roll back from the mountains that girdle our land ;
And sunlight encircles each heath-covered brow
For which time had no furrow and tyrants no brand !

Oh, thus let it be with the hearts of the isle,
Efface the dark seal that oppression hath set ;
Give back the lost glory again to the soil,
For the hills of my country remember it yet.

WILLIAM QUINN,

Who was for many years one of the most influential men in the Catholic Church in America, was born in the parish of Donoughmore, Co. Donegal, about the year 1821, and died at Paris in France, 15th April, 1887.

Having emigrated to the United States in 1841, he entered the ecclesiastical seminary of Fordham, N.Y., and was ordained a priest by Archbishop Hughes on the 17th December, 1845. He became pastor of St. Peter's Church at Barclay, N.Y., where by his indefatigable exertions he cleared off a debt of 140,000 dollars, and a further debt of 137,000 dollars that had been due to many poor men and women. Although he was considerably opposed by the lay trustees, he had the active support of Archbishop Hughes, he eventually succeeded in overcoming the opposition he received, and of paying off the entire debt. He was appointed pastor of the Cathedral and Vicar General, 1st May, 1873.

During Cardinal McCloskey's absence in 1875, and again in 1878, he was placed in charge of the administration of the entire diocese. In 1885, he was re-appointed to the same position by Archbishop Corrigan, but his health began to suffer, and he came to Europe in June 1886. Under Cardinal McCloskey, Dr. Quinn was almost the absolute director of the arch-diocese of New York. His natural peculiarity was an abruptness of address, which is a

trait in the mannerism of most Ulstermen, that rarely leaves them. This gave offence to some who considered it arose from an ungracious manner. His care for the poor and needy was proverbial, and though millions passed through his hands he died poor. His remains were taken from Paris to New York, where they were interred in Calvary cemetery. His literary labours consisted chiefly in connection with his administrations, Dr. Quinn was nominated one of the domestic prelates to His Holiness the Pope.

SIR GEORGE FERGUSON BOWEN, P.C., LL.D. ETC ,

The eldest son of the late Rev. Edward Bowen, Rector of the parish of Taugh-boyne (Teač-baičen) in the Barony of North Raphoe, was born in the year 1821, at Bogay Glebe, near Newtown Cunningham, Inis-Owen.

He graduated at Oxford with classical honours, in 1844, became Fellow of Brasenose, and was admitted to the English Bar the same year. He takes the name of Ferguson from the family name of his relative, the late Sir Robert Ferguson, M.P. for the City of Derry. He entered the public service, and held the post of Chief Secretary for the Ionian Islands (1854-59). Sir George Bowen distinguished himself as a Colonial Governor, having been appointed first Governor of Queensland, which position he held from 1859-68. His next appointment was Governor of New Zealand from 1868 to 1873, then Victoria from 1873 to 1879. In 1879 he was transferred to the Mauritius, where he remained till 1883.

After thirty years in the public service, Sir George Bowen intended to retire, but having been prevailed upon,

he undertook the government of Hong Kong, which he administered with marked ability, establishing harmony and efficiency in that government, for which he received the official appreciation of the Secretary of State for the Colonies, and as a mark of distinction was on his return to England raised to the dignity of a Privy Councillor.

In 1887 Sir George Bowen finally retired, having been for more than twenty-six years a Colonial Governor of colonies possessing the right of self-government, as well as of Crown Colonies.

He is author of a pamphlet advocating Imperial Federation, by means of a union of the mother country with her colonies, that is to say, one state for common defense and joint foreign policy, whilst giving to each colony control of its own domestic laws.

Sir George Bowen about the commencement of his official career found leisure to devote a portion of his time to literature. He has published a description of *Ithaca*,¹ and of the European Provinces of Turkey, under the title of *Mount Athos, Thessaly, and Epirus*.² He has also made various contributions to periodical literature, and has written a *Handbook for Greece*.³ He has received high honorary degrees from the Universities of Oxford and Cambridge.⁴

Sir George Bowen has been described as a fluent and graceful speaker, and possessed of a genius for apt quotation. A recent work descriptive of his labours and embodying

¹ J. Ridgeway, London, 1851.

² F. & I. Rivington, London, 1852.

³ John Murray, London, 1852.

⁴ *The Cosmopolitan*, Nov. 1888, 1 p. 361-364.

his correspondence has been published.¹ Under considerable pressure when Governor of Victoria, he consented to the wish of the local parliament to continue the payment of its members. Sir George Bowen adopts Australia as his model for the solution of many political questions that are being agitated at home.

WILLIAM ELDER, LL.D.

William Elder was born on the 22nd July, 1822, in the townland of N'orira, about one mile north-west of the town of Malin in Inis-Owen.

His father, though a respectable Presbyterian farmer, was not in a position to expend large sums on the education of his children.

William Elder's intellectual development was marked by steady industry and perseverance (his chief characteristics during life), and while yet at an age when the bulk of his companions were about to commence their search after knowledge, young Elder had sufficiently mastered its first elements. From the attention he gave to his studies at Malin, where, in the school in which he was educated, and became an assistant, he afterwards received the appointment of principal to a school at Ballymacroarty, near Derry.

Elder was not satisfied with the profession of teacher. He ambitioned to become a Presbyterian minister, and with that object in view, he entered the service of the late Samuel Law Crawford, solicitor, of Derry, as his clerk, and

¹ *Thirty years of Colonial Government*, from the official papers of Right Hon. Sir G. F. Bowen, edited by Stanley Lane Poole, London, 1889.

by a special arrangement with Mr. Crawford he was enabled to attend the necessary lectures at either of the Universities of Belfast, Glasgow, or Edinburgh during the winter, giving the summer vacation to Mr. Crawford's business.

On the completion of his studies, Wm. Elder emigrated to St. Johns, N.B., where he obtained the charge of a congregation. At New Brunswick he rapidly attained to prominence, both as a capable speaker and public writer.

At St. Johns he edited for a term of years the *Colonial Presbyterian* and the *Morning Journal*, and became proprietor and chief editor of the *St. Johns Daily Telegraph*. His position as an educationist gave him a seat as member of the grammar School Board, and member of the Dominion Board of Trade. He was an unsuccessful candidate for parliamentary honours at the general election in the Dominion in 1872, but was afterwards returned for the legislature of New Brunswick in 1878, and was re-elected in 1882, in which year he died.¹

BERNARD O'REILLY,

Born in Donegal in 1823.² At an early age he emigrated to Canada, where he entered the Seminary of Quebec, where he studied, and was ordained a priest. He served many years on the Canadian missions, devoting himself particularly to the interests of his fellow-countrymen, who were forced by the famine of 1848, to emigrate to that part of

¹ Appleton's *Cyclopædia of American Biography*, vol. ii., p. 319, New York, 1887.

² We have been unable to ascertain the exact locality, but have heard Mountcharles suggested.

America. He engaged in a plan for promoting Irish Colonization which was only partially successful

He was appointed professor of rhetoric in St. Johns College, Fordham, for some time after in 1851, and, after studying abroad, was attached to the Church of St. Francis Xavier, New York. He travelled extensively throughout Europe, where he devoted himself to literary researches. His intercourse with Popes Pius IX, and Leo XIII, has been of a confidential nature; the latter Pontiff having selected Father O'Reilly to write the official *Life of Leo XIII*. He was raised to the dignity of domestic prelate to the Pontifical throne in 1887. As a writer, he has been indefatigable, his principal works are *Mirror of true Womanhood*, New York (1876), *Life of Pius IX* (1877), *True Men* (1878) *Key of Heaven* (1878), *The Two Brides*, a novel (1879), and *Life Leo XIII*, (1887).¹ He also wrote *The Martyrs of the Colliseum* and *Victims of the Mamertine*, a celebrated Roman prison. The *Life of Leo XIII*. has been published in French. The Rev. B. O'Reilly contributed various articles to the *New York Sun*. Like the majority of his fellow countrymen abroad—Ireland still held a first place in his thoughts.

JOSIAS LESLIE PORTER, D.D. LL.D.

Was born in the townland of Carrowan, in the parish of Beart (now Burt) in Inis-Owen, 4th October, 1823, he died in the mansion attached to the Queen's College, Belfast (of which he was President), 16th March, 1889.

Dr. Porter received his early education from the Rev. Mr.

¹ Appleton's *Cyclopædia*, vol. iv., p. 586.

Craig, a seceding minister, who taught a classical school near Raphoe. He graduated at the University of Glasgow, in 1842, and completed his theological training in the University of Edinburgh, and the Free Church College of that city.

He was licensed by the Presbytery of Derry to preach the Gospel, in accordance with the doctrine of the Presbyterian Church, on the 20th November, 1844, and in 1846, received and accepted a call to a congregation in Newcastle-on-Tyne. This he resigned, and returned shortly after to Ireland, when, in 1849 he became son-in-law to the Rev. Henry Cooke, D.D., LL.D.

Having been appointed by the Belfast Presbytery as missionary to the Jews in Syria, he remained eight years in the East, through which he travelled extensively, visiting Palestine, Syria, Egypt, Asia Minor, and Greece.

Having returned to Ireland a short time previous to the death in 1859 of Dr. Wilson, professor of Biblical criticism. He was appointed by the General Assembly in the summer of 1860 to the vacant chair, in which position he exhibited considerable intellectual capacity. In 1864 he received the honorary degree of D.D. from the University of Edinburgh, and that of LL.D. from his *Alma Mater* in the same year.

Dr. Porter was unanimously elected Moderator of the General Assembly of the Irish Presbyterian Church in 1875, during his year of office he launched the scheme for aiding congregations to secure manses for their ministers. In 1878, having been appointed one of the Assistant Commissioners under the Intermediate Education Act, he resigned the chair he held in the Assembly's College at

Belfast, and went to reside in Dublin. In 1879, on the resignation of the President of the Queen's College, Belfast; Dr. Porter was selected as his successor, which position he held till his death.

Dr. Porter's contributions to literature have been extensive; in addition to articles supplied to several periodicals, he has given his Oriental experiences, under the titles of *Five years in Damascus* (1855); *The Handbook of Syria and Palestine* (1856); and *The Giant cities of Bashan* (1865); A reply to Bishop Colenso, *The Pentateuch and the Gospels* (1864). He contributed several articles to *Smith's Dictionary of the Bible*, *Kitto's Cyclopædia of Biblical Literature*, *The American Bibliotheca Sacra*, *The Encyclopædia Britannica*, and many pamphlets. *The Life and Times of Henry Cooke, D.D.* (1871); and *The Pew and Study Bible*, (1876).

WILLIAM ALLINGHAM,

Was born at Ballyshannon in the year 1828, where he was afterwards engaged in the Customs. He removed to England more than thirty years ago. Allingham began to contribute at an early age to London periodicals, among others, the *Athenæum* and *Household Words*. His first volume of poems was published in 1850, *Day and Night Songs* appeared in 1854, an enlarged edition of the same work illustrated by Millais and Rossetti was issued in 1855, and under the title of *Fifty Modern Poems*, appeared in 1865. He also wrote *Laurence Bloomfield in Ireland*, which originally appeared in *Fraser's Magazine*, in twelve chapters of couplets, among which were *Ballytullagh* and *Going to the Fair*. These were re-published in book form in 1869.

Allingham, became editor of *Fraser's Magazine*, in 1874, and contributed to it many prose articles. He also wrote and published two plays, *Ashby Manor* and *Evil May Day*, and numbered among his literary friends the Poet Laureate and Carlyle. Some of his *Irish Songs and Poems*, in 1887, were published with musical airs.

His *Songs, Ballads, and Stories*, are given in a revised collection, that he classes under three heads, *Day and Night Songs, Ballads and Songs*, and *Poetical Stories*, the whole forming an elegant volume.¹

The author's poetic tone appears to have been intensified by the ancient historic surrounding scenery of Asaroe, and the ruins about his native place. His style breathes freely of the folklore of that district of Tirconnell.

Allingham died at Eldon House, Lyndhurst Road, Hampstead, London, 18th November, 1889.

We insert a few examples of his poetry, with the object of inducing our readers to examine the whole of the productions of William Allingham.

The natural feeling displayed in *Abbey Asaroe*, and *Adieu to Ballyshanny*, cannot be exceeded, and ought to live as long as Ballyshannon exists.

A DREAM.²

"I heard the dogs howl in the moonlight night,
I went to the window to see the sight,
All the Dead that ever I knew,
Going one by one by one, and two by two,

¹ Published by George Bell and Son, London, 1877.

² *Songs, Ballads, and Stories*, by W. Allingham, p. 14.

.
of them all there was one, one only,
Raised a head or looked my way,
She lingered a moment—She might not stay.

How long since I saw that fair pale face!
Ah! Mother dear! might I only place
My head on thy breast, a moment to rest,
While thy hand on my tearful cheek were prest”.

THE RUINED CHAPEL.¹

By the shore a plot of ground
Clips a ruined chapel round,
Buttress'd with a grassy mound,
Where Day and Night and Day go by,
And bring no touch of human sound.

Washing of the lonely seas,
Shaking of the guardian trees,
Piping of the salted breeze
Day and Night and Day go by,
To the endless tune of these.

Or when, as winds and waters keep
A hush more dead than any sleep,
Still morns to stiller evenings creep
And Day and Night and Day go by;
Here the silence is most deep.

¹ Ibid, p. 18.

The empty ruins lapsed again
 Into Nature's wide domain
 Sow themselves with seed and grain
 As Day and Night and Day go by,
 And hoard June's sun and April's rain.

Here fresh funeral tears were shed,
 Now the graves are also dead ;
 And suckers from the ash-tree spread
 While Day and Night and Day go by ;
 And stars move calmly over head.

UNDER THE GRASS.¹

Where the green mounds o'erlook the mingling Erne
 And salt Atlantic, clay that walked as Man
 A thousand years ago, some Viking stern,
 May rest, or nameless chieftain of a clan ;
 And when my dusty remnant shall return,
 To the great passive world, and nothing can
 With eye, or lip, or finger, any more,
 O lay it there too, by the river shore.

ABBAY ASAROE.

" Gray, gray is Abbey Asaroe by Ballyshanny town,
 It has neither door nor window, the walls are broken
 down ;
 The carven stones lie scatter'd in briars and nettle-bed ;
 The only feet are those that come at burial of the dead.

¹ Ibid. p. 85.

A little rocky rivulet runs murmuring to the tide,
 Singing a song of ancient days, in sorrow, not in pride ;
 The boor-tree and the lightsome ash across the portal
 grow,
 And heaven itself is now the roof of Abbey Asaroe".¹

We will finish with another extract from *The Emigrant's Adieu to Ballyshanny*, or, *The Winding Banks of Erne*.

"Adieu to Ballyshanny ! where I was bred and born ;
 Go where I may, I'll think of you, as sure as night and
 morn.
 The kindly spot, the friendly town, where every one is
 known,
 And not a face in all the place but partly seems my own ;
 There's not a house or window, there's not a field or hill,
 But east or west, in foreign lands, I'll recollect them still,
 I leave my warm heart with you, though my back I'm
 forced to turn.
 So adieu to Ballyshanny, and the winding banks of
 Erne".²

William Allingham was also a well known prose writer. For many years he was connected with *Fraser's Magazine*, and on Froude's resignation, became editor—a position he held till a recent period. Some of his essays were written under the *nom-de-plume* of "Patricius Walker", and has been published in volume form.³

¹ *Songs, Ballads, and Stories*, p. 136.

² *Ibid*, p. 141.

³ *Cabinet of Irish Literature*, vol. iv., p. 138, London, 1880.

ROBERT PATTERSON,

born in Letterkenny, in 1829, received his early education in his native town and in Derry. He emigrated to the United States, where after a course of study in the theological seminary of the reformed Presbyterian Church in Philadelphia, Pennsylvania, he was licensed to preach in 1851, and received his ordination the following year. In 1854, he was appointed pastor of the First Reformed Presbyterian Church of Cincinnati, Ohio. He was placed in charge of churches in Chicago, Illinois, from 1875 to 1873, and in San Francisco from 1874 to 1878, when he returned to Cincinnati during the latter year, and accepted a call from the central Presbyterian Church of that city, which he held for two years. Since 1880 he has been pastor of the Presbyterian Church in Brooklyn, Alameda County, California. Robert Patterson is a Doctor of Divinity, and a varied writer. Among his publications are included *The Fables of Infidelity and the Facts of Faith* (Cincinnati, 1860); *The American Sabbath*, (Philadelphia, 1868) *The Sabbath Sanctified, etc.* (1870); *Egypt's place in History* (1875).¹

STEPHEN JOSEPH MCGROARTY,

of the ancient sept of the Mac Robairtairg, was born in Mount Charles, in 1830, he died in College Hill, Ohio, 2nd January, 1870. His parents emigrated to the United States when the subject of this notice was only three years of age. They went west, and settled in Cincinnati,

¹ Appleton's *Cyclopædia*, vol, iv, p. 674.

Ohio; there young McGroarty received his education, and graduated at the College of St. Francis Xavier.

Having first selected a commercial life, he joined an uncle in partnership; but at the end of five years he left business, and applied himself to the study of the law. He was admitted to the bar and began to practice at Toledo; but subsequently retired to Cincinnati, where he achieved a great reputation as a criminal lawyer.

In addition to his position as an eminent lawyer, he won for himself laurels as a soldier. At the commencement of the Civil War, McGroarty raised a company of Irish Americans for three months, with whom he afterwards enlisted for three years service. At Carnifex Ferry, he received a gun shot wound through the right lung. So soon as he recovered he returned to the field and received the appointment of Colonel of the 50th Ohio Infantry, which was afterwards merged into the 61st; he commanded the latter regiment till the end of the war. At Peach Tree Creek, his left arm was shattered at the elbow in the beginning of the engagement, yet he remained with his men throughout the fight. Like the Celtic gallowglasses of Tirconnell from whom he was descended, he exposed his life with the utmost hardihood, and during the war received no less than twenty-three wounds. He was brevetted Brigadier General of Volunteers on the 6th of May, 1865. Like most American citizens after the war, he took up the ploughshare and cast away the sword. He was for two years collector of Inland revenue, and just before his death, which resulted from injuries he received in battle – he was elected clerk of the Hamilton County Courts.¹

¹ Appleton, vol. iv., p. 120.

PATRICK DOHERTY.

Although Inis-Owen was not the birth-place of the Rev. Patrick Doherty, who was born at Quebec, 2nd June, 1838, it is almost unnecessary to add that he was the son of Irish parents who had emigrated from the old peninsula. Father Doherty was educated at the Christian Brothers' Schools of Quebec, and graduated at its seminary, where he became professor of English literature.

In 1864 he joined the noviciate of the Society of Jesus, which he had to abandon owing to delicate health ; the following year he was ordained a priest, and soon became noted as a pulpit orator.

He was elected President of St. Patrick's Institute, where, and before other literary bodies, he delivered several courses of public lectures.

In 1869, Father Doherty made a European tour, travelling to Palestine and the Holy Land, and wrote a journal of his travels.

He accompanied the Canadian Papal Zouaves as chaplain on their return to Canada in 1870.

The following year he was appointed Vicar of St. Roch, and chaplain to the Hospital of Quebec. But from his delicate health, and the labour attendant on a series of lectures descriptive of the principal incidents of his travels, delivered before the Society of St. Vincent de Paul, complete prostration followed. His death occurred at Quebec, in 1872, at the early age of 34 years. A collection of his French writings was published at Quebec in that year.¹

¹ Appleton's *Cyclopædia of American Biography*, vol. ii., p. 210.

JOHN JOSEPH KEANE,

was born in Ballyshannon, Tirconnell, on the 12th September, 1839. His family emigrated to the United States in 1846, where he received his education at St. Mary's Seminary, and St. Charles College, Baltimore; and was ordained a priest in 1866. He was appointed assistant pastor of St. Patrick's Church, Washington, D.C., where he remained till 1878, when he was raised to the episcopacy, and consecrated Bishop of Richmond, Virginia, on the 25th August of that year.

Bishop Keane is a distinguished educationist, has taken an active part in the organization of Catholic societies and has been appointed Rector of the Catholic University that is at present being established at Washington, D.C.¹

Dr. Keane, during the past year at the convention of teachers of America in Chicago, most nobly sustained the position taken up by the Catholics of America, in support of denominational education, where he received general recognition for his earnestness, splendid oratorical power, and liberality of sentiment; only claiming for Catholics, the same freedom in matter of education as in religion, *i.e.*, the right to teach both in combination.

HUGH ALLINGHAM,

a half-brother of the late William Allingham was born in Ballyshannon, 28th April, 1845.

He is author of a very interesting work, *Ballyshannon, its History and Antiquities*.² It is dedicated to the people

¹ Appleton, *Cyclopædia*, vol. iii., p. 496.

² *Ballyshannon its History and Antiquities*, by Hugh Allingham, Derry, 1879.

of Ballyshannon, at home and abroad, thus showing that a like deep affection has been inherent in the Allinghams for their native place. The work is divided into sixteen chapters, and exhibits a marked intelligence and acquaintance, not only with the history and antiquities of the district, but, with much of the history of Donegal, that could be alone procured by patient research. It is a very creditable work. The chapter on antiquities,¹ contains valuable information illustrating the localities where *cromlechs*, *raths*, *crannogs*, and ecclesiastical remains, are to be found in the district of Tirconnell surrounding Ballyshannon. The chapter devoted to Zoology and Botany,² displays an intimate acquaintance with the animals, birds, fish, plants and ferns, of that part of Donegal, and with their zoological and botanical distinctions. No less interesting and instructive is the chapter on local names,³ where many Irish names are explained and translated into their English equivalents.

Hugh Allingham gives an English translation by George Sigerson, M.D., Fellow of the Royal University, Dublin, of the original Spanish poem by Dr. D. Joaquin Lorenzo Villanueva, entitled *The Shepherd's Farewell*,⁴ in which this Spaniard, who was a chaplain to the King of Spain, makes his shepherd address Ballyshannon thus :—

“ Ballyshannon flowery village,
 Flowery village once my home !
 Peaceful rest among thy mountains,
 That afar off see me roam”.

¹ *Ibid*, chap. xiv. pp. 107-119.

² *Ibid*, chap. xv., pp. 119-133.

³ Chap. xvi, pp. 133-138.

⁴ *Ibid*, pp. 91-92.

BERNARD KELLY, M.P.

Among the first of the popular representatives sent in 1885 and 1886—*by the people themselves*, to represent Tirhugh division of Ancient Tirconnell in the Senate of the Imperial Parliament, at Westminster, was Bernard Kelly—born on the 19th April, 1849, at the Port Ballyshannon, in the parish of Inis-MacSaint, Diocese of Clogher, and County of Donegal.

During the month of December, 1886, preparatory to his returning for the session to Westminster, he made a tour of the country, and specially addressed several meetings of his constituents. Having reached Mountcharles, he died there on the 1st of January, 1887, after twelve hours illness, universally regretted by all who knew him.

Bernard Kelly was an accomplished scholar, having studied classics under a very superior teacher, Thomas McIntyre of Ballyshannon. He was identified with every constitutional reform from the inauguration of Isaac Butt's Home Rule movement, being generally appointed secretary and amanuensis of every local society. He contributed several articles, which appeared chiefly in the *Derry Journal*, under the signature of "Tirconnell and Aseroe", he also wrote some poetry on subjects connected with his native place.

He was a ready and accomplished speaker, and addressed throughout England and Scotland many political meetings in support of the establishment of an Irish Parliament.

Bernard Kelly, though a rigid observer of everything appertaining to his own political duties, was liberal and tolerant, granting to others all that he asked for himself.

His remains rest in the cemetery of St. Mary's Catholic Church, Ballyshannon, where a memorial has been erected by his many admirers.

The strictness with which he attended to his religious obligations was the theme of admiration among those by whom they were observed. This marked feature of his character was never neglected even when attending his Parliamentary duty. Having had a personal knowledge of his many estimable qualities, we offer this slight tribute to his memory.

HENRY CHICHESTER HART, B.A., F.L.S.,

of Glenalla, near Rathmullan, has devoted much time to the study of botany.

Henry Hart in his investigations has not forgotten the Flora of Donegal; many papers on various districts of the county, from time to time appeared, giving an account of his personal investigation. It may be said of Henry Hart, that almost every hill and dale in Donegal has been traversed by him during his searching inquiries. *Rare Plants in Donegal*, *Flora of Donegal*, *Flora of Inis-Owen*, and *The Mountain Flora of Ireland*, are some of the titles under which his papers have appeared in several serial publications, since 1879. As for instance in the *Journal of Botany*, *Proc. R.I.A.*, Section of Science, *Scient. Proc. Roy. Dub. Soc.* These have appeared with almost annual regularity, the latest contribution, *The Mountain Flora of Ireland*, appears in the *Proc. R.I.A.*, January, 1891.

XXII.

THE MOST REV. JAMES O'GALLAGHER.

His Grace, the late Most Rev. Daniel McGettigan, Lord Archbishop of Armagh and Primate of all Ireland, has conferred upon the Irish race, at home and abroad, everlasting obligations.

Through the Primate's practical bounty, the volume of *Sermons in Irish Gaelic*, written by a former Bishop of Raphoe, the Most Rev. James O'Gallagher, with an English translation by the late Rev. Canon Ulick J. Bourke, M.R.I.A., has been published.¹

Canon Bourke, in his preface, tells us that hitherto little concerning the life of Dr. James O'Gallagher was known even in Raphoe, and for much of the knowledge he obtained he was beholden to the Lord Archbishop, and to the Most Rev. Hugh Conway, Bishop of Killala.

We have learned from the present Lord Primate, Dr. Logue, that "the late Primate defrayed the expense of publication", thus nobly following in the footsteps of one of his predecessors, Archbishop O'Reilly, through whose exertions the works of John Colgan were published.

The memoir of the life of the Most Rev. James O'Gallagher, Lord Bishop of Raphoe, given by Canon Bourke, is full of historical interest, embracing as it does, a stormy period in Irish history.

¹ *Sermons in Irish Gaelic*, by Most Rev. James O'Gallagher, with an English translation, and Irish Gaelic vocabulary, by Rev. U. J. Bourke, Dublin, 1877.

In Donegal, the chief storehouse of events concerning transactions of the period, [from 1600 almost up to the time of Catholic Emancipation 1829, owing to the complete political extinction of those professing the Catholic faith in that confiscated county] was to be found among the traditional remembrances of the people themselves. The late Primate had many advantages for obtaining these authentic memories—born and brought up among the mountain fastnesses of Rosgul, speaking the language of the Celtic race from which he sprang, imbued with the devotional feelings inspired by the observance of religious services celebrated in the bleak mountain sheeling, in some parts called a Scablan (Scalon); this was a gable or wall, with a few feet of thatch over the altar, which somewhat protected it from rain and snow. The congregation, however, had to worship in the open air, exposed to all weathers, and under no covering but unbounded space—again as Coadjutor to the late Most Rev. Patrick McGettigan, who had, in youth been acquainted with the old persons of the dioceses who had seen and heard the illustrious Dr. James O'Gallagher.

It was chiefly from Dr. McGettigan that Canon Bourke was enabled to give the several incidents in the life of Dr. O'Gallagher that he has left recorded.¹ Canon Bourke's remaining sources of information were gleaned from a work published by a former chaplain to the Lord Lieutenant.²

Dr. James O'Gallagher was born in 1681,³ in a townland near Glenties in the parish of Iniskeel.⁴ At this period,

¹ *Ibid*, preface pp. ix-xv.

² *The Episcopal Succession in England, Scotland, and Ireland*, by Rev. Maziere Brady, (Rome 1876).

³ *Canon Bourke's Preface*, p. xxx.

⁴ *Letter from Rev. J.C. Cannon.*

students for the Irish priesthood were compelled to study abroad, so O'Gallagher was sent to the Irish College at Paris, from which after a few years he went to the College of the Propaganda at Rome, where he completed his course of theology. Canon Bourke shows by a letter from the late Most Rev. James McDevitt, written in 1877, that he had been unable to find any quite reliable tradition as to the date and exact place of birth of Dr. O'Gallagher, though he hoped to be able to enquire more closely.

Father O'Gallagher was consecrated at Drogheda, on the 14th November, 1725 (old style),¹ to govern the diocese of Raphoe. He continued among the people of Tirconnell for nine years, dressed in the garb of a gentleman farmer, preparing young candidates for the priesthood by teaching them Greek and Latin. When visiting Killygarvan, near Rathmullan, in 1734, he was the guest of the parish priest, Father O'Heagerty. The tribal home of the O'Heagertys appears to have been in the district around the Mulroy, from Killygarvan to Milford. O'Heagerty was the name of one of the vicars who governed the diocese during the episcopal vacancy that existed from the death of Bishop Nial O'Boyle, (who died at Glen-Eany in the parish of Inver on the 6th of February, 1616, and who was interred at Inis-Caoil),² until the appointment of Dr. James O'Gallagher. "The Rev. James O'Heagerty, D.D., for sometime rector of the Roman Clergy of Raphoe", who died on June 30th, 1715, (as it is stated on the marble slab) was interred in the old graveyard of Fahan Mura, together with other ecclesiastics of that name.

¹ *Ibid*, p. xxxiii.

² O'Donovan's *Four Masters*, vol. iii. (1848) p. 2373.

"This table Cross of Fahan is unique in the character of its design and the *triune* form of its tracery. Locally it is said to stand at the head of the burial-place of several bishops, whose names are not remembered. Some other



WEST FACE.

EAST FACE.¹

CROSS AT FAHAN-MURA.

traditions describe it as marking the site of the grave of St. Mura, the founder of the Convent of Fahan.²

A marginal heading extends around the edge of the

¹ The Ancient Cross of Fahan Mura stands at the head of the place known as the Bishops' Graves, in which lies the marble slab over the grave of Dr. O'Heagerty.

² *The Abbey of Fahan. Proceedings R.I.A.*, 2 ser., vol. ii., p. 101, (Dec. 1881).

western face, widening out at the apex of the triangle that forms the cross, into the flattened form of serpents' heads.

The interlaced design that, by a series of knotted *triquetra* extending into the arms and extremities, forms the carved outlines of the cross, renders it a remarkable specimen among the many recorded examples of crosses of which we have any notice".¹ Canon Bourke tells of the escape of the bishop and capture of Father O'Heagerty, by a troop of soldiers from Milford. The story was told by one who was present to the Most Rev. Patrick McGettigan, who related it to the late Primate. During an attempt at rescue, a magistrate named Buchanan, shot his prisoner Father O'Heagerty dead. It was while in seclusion on one of the islands in Loch Erne near Donegal, during a period of twelve months after his escape from Killygarvan, that Dr. O'Gallagher re-wrote and prepared for publication the sermons he had from time to time preached to his flock in the Celtic language.

The first edition of these sermons were published in Dublin (1736) in modern Roman characters, with phonetic spelling. The author says "I have in spelling kept nearer to the present manner of speaking than to the true and ancient orthography". This work passed through eighteen editions up to 1820.

On the 18th of May, 1737, Dr. O'Gallagher was translated from the diocese of Raphoe to that of Kildare and Leighlin. Dr. O'Gallagher's episcopal residence was at Allen, environed by the bog of that name. Bringing with him his aptitude for literary work, in 1740, he published the second

¹ *Proceedings R.I.A.*, 3rd Series, Vol. ii., p. 113.

edition of his Irish sermons; in 1741, he had read and approved of Dr. Donlevy's Irish-English catechism. Dr. O'Gallagher still continued to afford instruction to aspirants for the priesthood. The celebrated Dr. Doyle (J.K.L.), writing on the 8th of May, 1823, says of Dr. O'Gallagher, "The haunts and retreats frequented by the bishop of Kildare in the times of persecution are still pointed out by the aged inhabitants of those marshes with a sort of pride mingled with piety—they say 'there he administered Confirmation; there he held an assembly of the clergy; on that hill he ordained some young priests whom he sent to France, to Spain, or to Italy,—he lived in yonder old walls in common with the young priests whom he prepared for the mission. He sometimes left us with a staff in his hand, and, being absent for months, we feared he would never return; but he always came back until he closed his days amongst us'.¹

Dr. O'Gallagher's Celtic Irish sermons were more generally distributed throughout the south and west of Ireland, than they were in his native Donegal. Many of the Irish scholars on both sides of the Shannon, especially throughout the Counties of Limerick and Clare, had in their possession copies of Dr. O'Gallagher's Irish sermons.

His death took place in May, 1751, and his uninscribed grave without a slab, is in the little cemetery of Allen.²

DR. MAGONIGLE.

Dr. MacCongaul, or Magonigle, Bishop of Raphoe,

¹ *Life, Times, &c., of Dr. Doyle*, by W. J. Fitzpatrick, vol. i.

² Canon Burke's *Memoir*, p. lxiii.

consecrated at Rome in the year 1662, is remarkable as having assisted at the Council of Trent in 1563. In 1587 he was present at the Ulster Provincial Council, at which the decrees of the Council of Trent were promulgated. He died at Killybegs, September 29th, 1589.¹

DR. McDEVITT.

James McDevitt, afterwards Bishop of Raphoe, was born at Glenties, Tirconnell, in 1832, receiving part of his early education under the guidance of his uncle, Rev. J. McDevitt, P.P., Templecrone. He commenced his classical training at the Grammar School of Inver, from which after some time he went to the High School of Letterkenny, then under the presidency of Doctor Crerand. Having from his youth a tendency towards a religious life, he entered in 1850 as a student the College of Maynooth. His progress there was rapid, having been elected to the Dunboyne studentship in 1857. Father James McDevitt left Maynooth when he had been ordained, and was elected a member of the community of All Hallows Missionary College, near Dublin, 11th November, 1859, where as professor, in that celebrated institution, he occupied the chair of Mental Philosophy for a period of eleven years. Like most men born among the rugged hills of Donegal, he was passionately fond of his native place. There he spent his vacations, collecting the stories and legends of Tirconnell, afterwards giving them pleasing shape and graceful form, in a work that depicts much of the beauties of the scenery, and the history of Donegal.

¹ O'Donovan's *Four Masters*, vol. iii. (1848 edition) p. 1879.

The Donegal Highlands appeared in 1866. His views on *Comte's Positivism* and *The Syllabus* have been published. On the translation of Dr. Daniel McGettigan to the Primatial See of Armagh, in 1870, Dr. McDevitt was raised to the vacant See of Raphoe, and was consecrated on the 30th April, 1871. Education received from Dr. McDevitt special attention, and his *Letters on University Education*, appeared in 1872, he was an ardent lover of the Celtic tongue, in which he often addressed the Irish-speaking population during the visitations of his diocese.

Dr. McDevitt died at Glenties on the 5th January, 1879. His life and labours as a priest, and bishop, have been faithfully and fraternally recorded in a memoir written by his brother. His remains lie interred close to the church at Letterkenny, in the spot selected by himself.¹

JOHN McDEVITT, D.D.,

brother of the late Bishop of Raphoe, was born at Glenties, having received his early training at Letterkenny, and completed his college course at Rome.

Dr. John McDevitt, during the armed protest made by Pius IX, through General Lamorciere, against the spoliation of the States of the Church, was interned at Spoleto, along with the Irish Brigade of which he was chaplain. Since his return to Ireland, he has occupied the chair of Sacred Literature in All Hallows Missionary College, Dublin.

Dr. John McDevitt, in addition to his *Life of the Bishop of Raphoe* has, it may be said, written the history of the

¹ *Life of James McDevitt*, by Rev. John McDevitt, D.D. (Dublin, 1880).

College of All Hallows in his work the *Life of Father Hand*, who founded the College in 1840.

Dr. McDevitt, has also published an *Introduction to the Sacred Scriptures*,¹ a work that has received the warm approval of His Grace the Archbishop of Dublin, Dr. Walsh, as well as other ecclesiastical critics of distinction.

DR. McGETTIGAN.

Daniel McGettigan was born at Drumdutton, in the parish of Mevagh, not far from Doe Castle, in November, 1814. Having completed his studies in Maynooth College, he entered the priesthood, when for several years in various parts of the Diocese of Raphoe, he actively fulfilled his duties as a pastor among the people.

On the 18th May, 1856, he was consecrated Coadjutor to the Bishop of Raphoe, Dr. Patrick McGettigan, whom he succeeded on the 1st May, 1861, and was translated to the See of Armagh as Archbishop, and Primate of All Ireland, 11th March, 1870.

During Dr. McGettigan's administration in Letterkenny an incident occurred that marked one of his many sterling qualities—that distinguishing quality of the Irish priesthood, so difficult of being understood by those who do not receive their ministrations, but which appears so natural and intelligible to the mind of an Irish Catholic—namely the non-betrayal of a confidence.

It appears that he was consulted confidentially in a case of restitution, in connection with a form of law known in Tirconnell as a “Glenswilly Decree”; which is an

¹ Dublin, 1889.

instrument of power that runs outside the limits of an English Act of Parliament. Whether this law was framed originally at Tara when St. Adamnan the patron of Raphoe procured (about A.D. 700) the assembling of the Convocation of States, or whether it is recorded in the *Seanchas Mor*, or is merely a *Nos tuaithé* or tribal law, we are unable to say. Yet the law authorizing the issue of a Glenswilly Decree had not that barbarous origin that some persons believe, who can see nothing good in any Irish custom.

There is a law tract in the *Leabhar Breac*,¹ or speckled book, entitled the *Cain Domhnaigh*, or Law of Sunday, that would satisfy the strictest of Sabbatarians. This law we are told was first brought from Rome by St. Connell of Iniskeel, who died towards the end of the sixth century.² Tirconnell had been in contact with the most advanced centres of civilization, long previous to the advent of the Anglo-Saxon into Ireland.

The mode of enacting these tribal or local laws, by the chief men of the *Tuath* were as carefully discussed as the framing of bye-laws are by modern societies—where no act of injustice is done under its sanction it matters little by what popular title the law is recognised. The remains of ancient laws are found to be almost universally respected by the people of Tirconnell and Inis-Owen ; as instanced in the custom relating to the property of a deceased wife—Where the husband has received a dowry in kind with his wife, and the latter dying without issue

¹ *Manuscript* in the R.I.A.

² *Manners and Customs of the Ancient Irish*—by E. O'Curry, vol. ii. p. 33 (London, etc, 1873).

shortly after the marriage, then the nearest relatives of the deceased wife are given back the goods and chattels with which at the time of the marriage she was endowed. So it has been with the issuing of Glenswilly decrees ; when the traditions of local laws promulgated long anterior to the introduction of an English sheriff into Donegal, held a place in equity with the people. In the chapters on "Popular assemblies and Legislation," in the learned introduction to O'Curry's *Manners and Customs, of the Ancient Irish*, the mode of procedure, manner of the enactment of both general and tribal laws are there explained. ¹

Glenswilly had been famous for the extensive manufacture in former days of what is known as poteen whiskey.

This manufacture was carried on without permission from the Inland Revenue collectors. And it sometimes happened that dishonest or tricky purchasers of the contraband article failed to pay for the goods they received—taking advantage of their knowledge that no prosecution could be sustained by the vendor.

When a case of this kind took place, which seldom occurred, a tribal council was held by the distillers, after hearing all the particulars, they sometimes issued a judicial order, or "Glenswilly Decree", directed against the defaulting purchaser.

This decree authorized the seizure of a horse, or other animal, and the placing of it in safety until the debt had been fairly paid.

So soon as the delinquent paid his contracted debt, the horse or other animal was returned to its owner.

¹ Introduction, *Manners and Customs*, by W. K. Sullivan, vol 1. p. cclii.

Dr. McGettigan having been consulted confidentially in a case of this kind, restitution was made to the proper party by the advice of the priest. It ought to be stated that the information given to Dr. McGettigan was not in the confessional, but in his capacity as a confidential adviser. The affair having been brought under the notice of the magistrates of the district, the upholders of the law summoned Dr. McGettigan to give evidence. When the case was called, he refused to turn informer, stating that he looked upon the confidential nature of the communication as a thing too sacred, and were it not that the party when asking advice, believed their story would not be retold, it would not have been communicated. The magistrates issued a warrant against Dr. McGettigan, and had him lodged in jail for "compounding a felony". The priest would not betray the confidence of his flock; and in this knowledge consists the mainspring of that bond of union that exists between priests and people in Ireland.¹

Dr. McGettigan was among the Irish prelates who were present at the Vatican Council. His great characteristics were his devotion to his religious duties as a priest and bishop, and his love for the people of Donegal. The affection with which Dr. McGettigan regarded his native county was very intense. Even when called to assume the cares and duties of the Primacy of All Ireland, and where he consequently had to form new ties, his love for Donegal did not lessen. On the occasion of the consecration of the church built by the late William A. Ross, near Dunlewey Lake, under the shadow of storm-stained Erigle, when replying to the toast of his health proposed

¹ *The Monitor*, Dublin, August 28th, 1875.

after the ceremony, Dr. McGettigan speaking of his affection for Donegal we heard him say — as the great tears trickled down his handsome face — “why I love even the very sparrows of my dear Donegal”.

His appearance as a consecrating prelate was strikingly imposing, combining as it did the humility of a child, with the dignity of a Pontiff.

DR. MAGINN

The Most Rev. Edward Maginn, D.D., though born at Fintona, Co. Tyrone, came at so early an age to Inis-Owen, where afterwards as priest and bishop he resided, that he may be fairly claimed as belonging to the peninsula.

Coming to Inis-Owen at the age of five years, he inhaled with his youth the vigorous Atlantic air that breaks first over its brown mountains.

Dr. Maginn received his early education under the tuition of an eminent classical scholar, Thomas McColgan of Carrig-a-Mullen in the parish of Clonmany. Although McColgan, so far as we know has left no literary work of his own behind, yet his teaching has borne ample fruit. McColgan received his education in France at a time when no adequate means were available for Catholics to be educated at home. His position as a graduate of the University of Paris enhanced Thomas McColgan's culture as a distinguished teacher.

Dr. Maginn, at a critical period in the history of Ireland, was recognized as an advocate of the rights of the Irish people, the champion of their wrongs, and the intrepid expounder of their principles.

His sparkling letters to Lord Stanley [afterwards Earl Derby, known to history by O'Connell's title of "Scorpion Stanley", on account of the bitterness he displayed towards Ireland and Irish Catholics] are specimens rarely surpassed in boldness and manly dignity, with condensed argument and erudition combined.

When parish priest of the then united parishes of Upper and Lower Fahan, Dr. Maginn resided at the Cottage, Buncrana, which was in its way quite as important a centre for the Catholic people of Inis-Owen, and the North, as Holland House in London was at one time for English Whig politicians.

Here, around Dr. Maginn, radiated much of the talent that found expression by voice and pen, through many Irish workers who came to consult, and who departed from Buncrana, laden with facts and ideas which were afterwards used for the benefit of the country. William Smith O'Brien, Thomas D'Arcy McGee, and we believe Charles Gavan Duffy, were visitors at the Cottage. Amongst the men of distinction who were locally associated with Dr. Maginn was the Rev. Philip Devlin, D.D., Vicar-General of the diocese, and the Rev. William Hegarty.

Dr. Devlin was born in Buncrana, in 1816, and belonged to a talented family, that emigrated to America about 1840, where two of his brothers became merchant princes in New York, and there occupied places of distinction. The Rev. William Hegarty, afterwards P.P. of Strabane, was also a native of Inis-Owen, and a remarkable instance of the perseverance of Celtic genius; he was born in the Island of Inch, and acted in the capacity of secretary to Dr. Maginn, sharing with Dr. Devlin a portion of the literary work

done by the bishop in defence of the Irish people, and the Irish priesthood; Father Hegarty was an eloquent pulpit orator, a poet of some merit, and an excellent classical scholar. Dr. Devlin was educated at the College of Maynooth, and was delegated by the Irish bishops to collect funds in America for the founding of the Irish Catholic University. After his return he repaired to Rome, there he received his Divinity Degree, not as an honorary distinction, but from his abilities and knowledge of theology and history displayed at a public thesis on these subjects.

Dr. Maginn, as described by Sir Charles Gavan Duffy, was "a man of remarkable vigour and great popularity", he was generally recognized as the patriot bishop of the North. The Secessionists of the 1848 movement claimed Dr. Maginn as belonging to their party, and the resolutions from his diocese were hailed with acclamation, but Duffy says when scrutinized they were found to contain identical reservations on which the Seceders were forced to retire "without pronouncing on the abstract question, whether nations should under any circumstances appeal to arms, it is certain they said that moral force is in concord with the genius of Christianity and applicable to the case of Ireland".¹

The question of the extent of Dr. Maginn's coincidence with the views of the advanced Young Irelanders is now a subject not likely to be cleared up. There cannot remain a doubt that the hardships of the people, and the misery the bishop had seen produced by famine, exercised a great influence on his mind; yet Duffy says "he had remonstrated with me in a friendly way at the time of the

¹ Sir C. G. Duffy's *Young Ireland*, part ii., p. 92.

Secession had come gradually to agree more and more with the Seceders”.

“After the French revolution he became impatient for action, it is alleged, but he had not committed himself in any way before the arrests. One morning Dr. Gray, came to me in Newgate, and told me that the bishop, who was then in Dublin, authorized him to assure me that if the insurrectionary movement were postponed for three months till the harvest would be stored, he would join it himself with twenty officers in black uniforms. I asked Dr. Gray if this officer expressed his own intentions ; he replied, he was a messenger merely in the transaction. I rejoined that it was a business too momentous to be negotiated with any but principals. The same overtures were made by the same intermediary to O'Brien. He replied, that things had been brought to such a pass that he must fight ; as to the time, that did not depend upon him, but principally upon the Government ; for himself, the most he hoped for in the disturbed state of the country was an honourable grave”.¹

Duffy in a footnote adds—“A clergyman related to Dr. Maginn asserts that he never could have authorized such a message ; but that is a question upon which I cannot enter”.

The Rev. Edward McKenna, P.P., Limavady, himself a native of Inis-Owen, gives a different account, and lest it might suffer in any respect we use his own words—“Dr. Devlin assured him (Rev. E. McKenna) that he received the account from Dr. Maginn himself ; that when the bishop, who was accompanied by the Doctor, went to Tullamore to provide nuns for the City of Derry, he went also to see

¹ Sir C. G. Duffy's *Young Ireland*, pp. 225-226. See *Life of Dr. Maginn*, by T. D'Arcy McGee, pp. 143-169, New York, 1857.

Smith O'Brien, and that when he was closeted alone with him, he went down on his knees, bishop though he was, and begged of him for God sake to desist from his resolve to proceed with the Irish insurrection".—We shall not attempt to solve the question at issue, but one thing is clear, that O'Brien and Dr. Maginn had discussed the probabilities and possibilities of the situation together.

It may be fairly stated that to Dr. Maginn and his contemporary priests, the Catholics of Inis-Owen owe much. Schools and churches began to show themselves as objects on the landscape, where hitherto the poor substitutes for churches were only tolerated in the sequestered glen, or when under watch the people stole to worship on the mountain slope.

The Author's recollection of Dr. Maginn is of the time when he received the Sacrament of Confirmation from that prelate, in a manner that left on the recipient a lasting remembrance of the earnestness of the bishop's act.

Dr. Maginn's episcopal career was short, but eventful; consecrated in the Cathedral Waterside on the 18th January, 1846; he died on the 17th January, 1849. He was born on the 16th December, 1802. His remains rest in the graveyard adjoining Cockhill church near Buncrana, among the mountains and people of Inis-Owen, both of which he loved so well. A wooden substitute for a tomb has been placed over his remains, on which is placed his title in the Episcopacy, giving dates and style as Bishop of Orthosia, and Apostolic Administrator of Derry.¹

¹ Orthosia, the ancient name of a seaport in Syria, now supposed to be Tortosa.

Dr. Logue, Archbishop of Armagh and Lord Primate of All Ireland, was born about 1840, in the parish of Meevagh, near Doe Castle. After having received his classical education in Ireland, he went to the Irish College, Paris, where he became Professor of Dogmatic Theology, he returned to Ireland, and occupied the chairs of Scripture and Irish, in the College of St. Patrick, Maynooth. Dr. Logue succeeded to the Bishopric of Raphoe after the death of Dr. James McDevitt, and was consecrated on the 20th July, 1879. Dr. Logue during his episcopal direction of Raphoe, took a deep interest in every movement that had for its object the amelioration of the people of his native county. During the passing of the Redistribution of Seats Bill, in 1884-5, Dr. Logue applied the knowledge he possessed in guarding the divisions of Donegal against undue interference with the political rights of his people. On the death of Dr. McGettigan, Dr. Logue was elected to the Archbishopric of Armagh. Strange that Donegal, not only gave two Primates in succession to the See of Armagh, but that both were born in the parish of Meevagh!

Dr. Logue, is an eloquent pulpit orator, a distinguished theologian, and one of the most accomplished scholars of the Irish Church.

DENIS O'DONNELL

Denis O'Donnell was born in the parish of Clonmany, in the year, 1700, he died on the 9th April, 1778, a slab to his memory is placed in the graveyard adjoining the ancient site

¹ Harkin's *Inis-Owen*, p. 73.

of the church of St. Columkille. O'Donnell was a poet, and the author of a celebrated planxty entitled *Plerarca-nabhollon*.¹ Here in this church of St. Columkille was preserved *The Miosach*, one of the three battle standards said to have been given by Saint Cairnech of Dulane near Kells to the *Kinel-Connell* and the *Kinel-Owen*.

REV. JOHN McLAUGHLIN.

Rev. John McLaughlin, born in Glentogher, in the parish of Donagh in 1785, received his education (as did then the most of the Irish priesthood) abroad. He was afterwards appointed parish priest of Ballynascreen, in the county of Derry. He was an eminent Irish scholar, and transcribed a portion of the *Book of Lecan*. He died on the 28th October, 1813.¹

DR. CRERAND AND FRANCIS GALLAGHER.

Dr. Crerand was born in the neighbourhood of Letterkenny, and was an M.D. of the Paris University. He resided in France for over twenty years, devoting himself to literature, and published an *Anglo-French Grammar*. About the period of the revolution of 1848, he returned to his native town, where he taught a classical school with success. He was a man of exceptional ability and culture.

His successor, Francis Gallagher, was in many respects a remarkable man. Having studied for the Church he entered Maynooth; he became a student and scholar of the Catholic University, and obtained its best record, as an Irish scholar he wrote several articles.

¹ *Harkin's Inis-Owen*, p. 109.

The present Bishop of Raphoe, preparatory to his entering the Catholic University, received a portion of his early training under the direction of Francis Gallagher. To others who know more of these two educationists than has come to the knowledge of the Author, we leave the task of recording their abilities. Francis Gallagher died at Glencolumkille in 1879.

BISHOP ROGERS.

The Most Rev. James Rogers was born in Mountcharles, near Donegal town, on the 11th July, 1826. He was educated for the priesthood and ordained in 1851. Dr. Rogers became professor at St. Mary's College, Halifax, in 1859, and was consecrated first Roman Catholic Bishop of Chatham, New Brunswick, in 1860.¹ We have been unable to procure a list of his several contributions to literature.

THOMAS DOHERTY.

Thomas Doherty, an eminent special pleader, was born in Ireland about the middle of the 18th century. As to the exact locality of his birth, we have been unable to obtain information, but that he or his parents belonged to Inis-Owen there can exist little doubt. He received little of an early education, having acquired his legal knowledge by close application after hours when the duties he was engaged upon in the office of a London lawyer, Mr. Bower, permitted.

¹ *Appleton's Biography*, vol. v. p. 306, New York, (1888).

He was author of *The History of the Pleas of the Crown*, *The Crown Circuit Companion*, and other valuable legal works.

He died at his chambers, Clifford's Inn, London, 29th November, 1805. In a contemporary article he is spoken of as having had a character for private worth, modest and unassuming manners, independence of mind, and of strict honour, and probity. Like most close students, his intense application undermined his health.¹

FRANCIS MAKEMIE.

Francis Makemie, (or Macamee) was born in Ramelton, County Donegal, in 1682, and was one of the early settlers in Virginia, where he became a Presbyterian divine. Like some others of the early settlers, he did not separate his clerical duties entirely from worldly affairs, having been also engaged for a time in the West India trade. Preaching without a licence was then considered in America to be a crime, and when acting in the capacity of preacher at Yew York in 1707, he was arrested by Governor Combury, and underwent two months imprisonment. The Governor in justification of his action reported that Makemie was a "preacher, a doctor of physic, a merchant, an attorney, a counsellor-at-law (and what was not to be endured even in a Presbyterian divine), a disturber of governments". Makemie made a noise over his arrest and imprisonment, and printed a pamphlet or *Narrative* of the case, with many other tracts, which have since been republished. His *Answer to George Keith's Libel*, bears the imprimatur of Increase Mather.²

¹ *Gentleman's Magazine*.

² Boston, 1692.

Makemie only survived a year after that of his imprisonment, dying at Boston, 1708.¹

P. S. CASSIDY.

Patrick Sarsfield Cassidy, an eminent journalist and poet, was born at Dunkineely. We cannot say whether his talent for verse be a fairy-gift, due to his having been born on "All Hallows Eve", 1852, within the environment of the ancient Dun from which the town derives its name, when according to the fairy mythology of Ireland, those mysterious inhabitants from the spirit world on that particular eve disport themselves with greater freedom—Or because that his early days were spent among the enchanting valleys of the Glenswilly mountains. He received his early training in classics from his uncle, the Rev. Fr. McGroarty, afterwards parish priest of Glencolumkill. His first contribution to literature was a poem which appeared in a Dublin publication entitled *A Legend of Tory Island, or, St. Columb's Conquest over the Druids*.

When he was only about eighteen years of age, from the impressions he had received through being a constant companion with Father McGroarty throughout the Glenveagh trials, he had collected the materials for his story of *Glenveagh*, which was published in the *Boston Pilot* after his emigration to America about 1870. From his pen appeared an Ossianic poem on the *Flight of Diarmuid and Grainne*.

¹ *Drake's Dictionary*, Boston, 1876.

*The Journalist*¹ gives an excellent likeness of P. S. Cassidy, who was then city editor of the *Sunday Mercury*, with a short article on his career. His first press work was in reporting a lecture given by a coloured parson in the Sullivan Street Church, of which he gave so vigorous a rendering, that it immediately attracted the attention of the readers of the *World*, where it appeared. This won for him recognition, two months later he joined the staff of the city Press Association. *Glenveagh*, after passing through the *Boston Pilot*, was published in book form and enjoyed a large circulation.

In 1875, P. S. Cassidy, joined the night staff of the *Associated Press*, taking control of the cable despatch department, during the same time he supplied editorial articles to two weekly papers, editing as well the *Magazine* of which he was part proprietor. This strain was too much and began to tell even on his vigorous constitution. He left the *Associated Press* after about ten years work, and in 1885 became city editor of the *Sunday Mercury*. His work is not confined to this paper alone, he is a contributor, and special writer, upon various weekly and monthly publications.

P. S. Cassidy preserves all the best traits of character so distinctive of the Tyrconnellian race, his warm impulsive heart gives a brilliancy of tone to his writing, he is described by American Press reports, "as a graceful and pleasing writer of poetry, a clear descriptive writer, and a man whose popularity is as wide as his name is well-known".

¹ New York, April 28th, 1888.

In the *Donegal Christmas Annual*, containing stories and songs by several talented contemporary Donegal writers, Cassidy contributes a poem entitled *The Maidens of Dear Donegal*.¹

GWEEDORE.

Lord George Augusta Hill, of Ballyvar House, near Ramelton, and of the Gweedore Hotel, was born in 1801. He has left his literary fame enshrined on the pages of *Facts from Gweedore*,¹ and *Hints to Donegal Tourists*.² The first publication tells of how “in the year 1838 and subsequently, Lord George A. Hill, purchased small properties situated at Gweedore, to the extent of twenty-three thousand acres, with a population of about three thousand, of which nearly seven hundred were paying rent”. This work is instructive, as it says—“The social condition of the peasantry previously to the transfer of these properties (to Lord George Hill) was more deplorable than can well be conceived; famine was periodical, and fever its attendant; wretchedness pervaded the district”. Has it improved?

PATRICK MCKYE.

Lord George tells how—at last, that very extreme of misery excited or directed the philanthropy of one in

¹ *The Donegal Christmas Annual*, edited by P. T. MacGinley, Derry, 1883.

² *Facts from Gweedore*, by Lord George Hill, Dublin, 1846.

³ *Hints to Donegal Tourists*, edited by Lord George Hill, Dublin, 1847.

humble life (Patrick McKye, teacher of the National School) who in his benevolent efforts to depict the wants, sufferings, and privations of his neighbours, collected his materials and embodied them in a memorial to the Lord Lieutenant of Ireland in the year 1837".

It is reasonable to suppose that what gave Patrick McKye the hardihood to write to His Excellency was "that the schoolmaster had been abroad". He tells in his memorial—"he had perambulated two thousand two hundred and fifty-three miles through seven of the United States of America", consequently even the dread of losing the salary of *eight pounds* a year he received from the Board of Education did not dismay him, in telling to the head of the executive government, what in any country but Ireland, would have been known and remedied by the department.

Lord George Hill, has rendered a service to the memory of this teacher of English literature in Gweedore, who was receiving from the British Government, in the year 1837, the munificent sum of eight pounds yearly for his services towards educating a parochial population of above nine thousand souls!

Facts from Gweedore is embellished with some fairly drawn chromo-lithographs, entitled *The Valley of the Claudy*, *Old Mill on the Claudy*, *Bunbeg Harbour and Store*, *New Mill Bunbeg*, and *The Gweedore Hotel*. The enchanter's wand waved by Lord George, as described by himself, following an Egyptian precedent, must have been turned into a serpent, yet the materials to work upon were not originally bad. Let his Lordship speak of them himself.¹

¹ *Facts from Gweedore*, p. 23-24.

"They are however, a quiet, unoffensive race (these Irish Celts) when not interfered with, naturally civil and kind in their manner, and they can be brave too, where humanity demands of them to be so".

"An instance of even noble heroism, and also of the greatest self-denial in the midst of terrible privations, which they are capable of has been left on record, by one who having lived amongst them for twenty years knew them well, and loved them in proportion to his knowledge of their many excellent traits".—'They are a bright and intelligent people, patiently bearing the most severe privations, and generous even to a fault'.

The writer quoted by Lord George Hill says—"In the winter of 1832-3, in the bleak month of February, a schooner, with a crew of four men, in the middle of the night, and during a tremendous gale from the N.W. was dashed against the rocks of Inis-Irrir, and very soon sunk—one man was lost, the other three men were thrown upon the top of a high and perpendicular rock, within a stone's throw of the island—to attempt to rescue them, through such a terrible sea as was breaking between the rock and the island, was a forlorn hope, indeed, and appeared almost impossible.

What was to be done now?—To the honour of human nature be it told, that six of these poor islanders manned three *corraghs*, (boats made of wicker-work, and covered with skins of animals) two in each, and, watching a favourable interval between the waves, gallantly shot across the foam in their little cots and gained a nook in the rock.

Here, a new difficulty opposed itself; high over their head prostrate on the rock benumbed with cold, wet, bruised,

and nearly paralyzed, lay the objects of their solicitude—no other way of gaining access to the corraghs but by dropping into them, and at imminent risk of staving or breaking the frail craft. The noble fellows paused for a moment—such hearts are not so easily daunted,—the attempt was made providentially without an accident occurring; each corragh received its guest, and the gallant fellows succeeded, as if by interposition of a miracle, in landing their charge in safety on the island”. Lord George omits the name of the writer.

Such is the picture of the unlettered peasantry of Gweedore,¹ as related by Lord George Hill!

Hints to Donegal Tourists contains two chromo-lithographs—*Anagary Strand* and *Dunlewey House*—Lord George begins his “*Hints*,” by describing the Island of Rathlin or Raghery—off the Antrim coast; why he began his tour of Donegal in Raghery does not appear clear. One of the primitive Turkish baths then existing on that island he describes,¹ the *Tigh Allais* or sweating-house of the Ancient Irish, which were considered to possess highly curative powers. Strange as it may appear, in some parts of Germany at the present day—what we denominate “Turkish” Baths, are called “Irish” by the Germans. Lord George Hill begins his work by relating the story of King Bruce resting in his bed in the castle of Rahery² in 1306, and taking a lesson from the perseverance of the spider.

Hints to Tourists is a more interesting production than *Facts from Gweedore*, this may be owing to considerable descriptions of scenery borrowed from the Rev. Cæsar

¹ *Hints*, etc, p. 6.

² Rahery or Rathlin is an island off the Coast of Antrim.

Otway's *Tour in Donegal*,¹ Sir C. Giéseckè's, *Tour in Donegal*,² is also properly quoted as an authority when treating of the mines and minerals of the districts. Bunbeg in Gweedore is described with a paternal minuteness. The general scenery about this romantic place may be described as curiously interesting. Here in a river gorge stands the Church of Bunbeg, the scene of more than one melancholy episode.

ROSE KAVANAGH.

What a weird attraction and charm these desolate ravines of Gweedore and Donegal seem to possess for some of the best of our writers of fiction and poetry. *Cahir's Castle*, has been produced in *The Irish Fireside*, by Miss Rose Kavanagh; who describes with much power the position of the Church of Bunbeg. "The glen in which the chapel was built was the wildest spot about the neighbourhood, and then all the old people could tell such stories of the way they prayed in the penal days. The building was fixed in the cleft of the ravine, and the spot become hallowed from its former associations".

The Turn of the Tide,³ by the same writer, is an exquisite poem on Donegal, of which the following lines afford an example—

"Green waves, green waves, whose thunder woke
Wild music 'neath the steep sea wall,
Till every fairy echo spoke
From Duain's Cave in Donegal.

¹ Christian Examiner, 1825.

² Giéseckè's Geological Report, R. Dublin Society, 1826.

³ *Boston Pilot*.

We leant and laughed above the tide,
 What wine was like this Irish breeze,
 That swept the spray from side to side,
 And rocked the quaint sea-stunted trees".¹

The Agrarian struggle in Gweedore, by the Rev. James McFadden, P.P., Bunbeg, is a contribution to the story of the land struggle in the Gweedore district of Donegal. It can be profitably read in connection with Lord George Hill's *Hints from Gweedore*".²

PETER MCLOUGHLIN.

Peter McLoughlin was born about 1811, near Castle-forward, the ancient site of the castle of Cuil-mic-an-Treoin, one of the frontier castles of Tir-enna and Inis-Owen.

As a classical teacher Peter McLoughlin had given evidence of considerable ability. He contributed an able article in 1833—illustrated by his pencil—on *Burt Castle*,³ and promised a future contribution on *Aileach* and the *Abbey of Kil-O'Donnell*, which unfortunately was never published.

O'Donovan feelingly refers to McLoughlin's early death, writing from Derry he says "poor McLoughlin who wrote the article on *Burt Castle* and the *Greenan*, died last spring of cholera, as did also his brother a few days after him.

¹ We regret the early death of this gifted authoress. Miss Kavanagh was born at Killadroy, Co. Tyrone, educated at the Convent in Omagh, and died at Mullaghmore on the Blackwater, Co. Tyrone, 28th February, 1891.

² Derry, 1889.

³ *Dublin Penny Journal*, vol. ii. pp. 92-93.

They were both classical teachers, and the elder not twenty-three years old".¹

REV. JOHN BOYCE, D.D.

John Boyce, D.D., was born in the town of Donegal in the year 1810. The active mind of the future man was early displayed in the boy. To excel in all manly and attractive pastimes, in combination with the requirements of rudimentary education, constitutes much of what tends towards training the physical body and goes to expand the mind.

John Boyce appears to have excelled in all these qualities, and to have developed an early aptitude for literature.

At the age of seventeen appeared from his pen a lampoon against some obnoxious official, wherein he exposed a grievance and brought about redress. Having completed his preparatory classics, and selected his career, he began his ecclesiastical course in the seminary at Navan, out of which he entered Maynooth; and where he was ordained for the priesthood in 1837. He entered on his duties as a priest in his native diocese of Raphoe, where he remained till 1845, when he emigrated with many members of his flock to America.

In 1846, he was appointed to a pastoral charge in Worcester, Massachusetts, where he continued to reside till his death.

Father Boyce published, in 1848, *Shandy Maguire, or Tricks upon Travellers*, under the *nom de plume* of Paul Peppergrass, Esq., which first appeared in a Boston periodical, and attracted at once the attention of Bishop

¹ *Ordinance Survey Letters*, September 27th, 1835.

Fenwick of Boston. Dr. Brownson in his *Quarterly Review* pronounced upon the book the highest eulogium, and assigned to the writer a place equal if not superior to any writers of Irish romance. *Shandy Maguire*, was recognized by the London Press, and the *Dublin Review*, as a work of great merit. It has been successfully dramatized, translated into German, and produced successfully before audiences of English and American friends.

His published lectures, *The Influence of Catholicity on the Arts and Sciences*, *Mary Queen of Scots*, *Queen Elizabeth*, *Sir Thomas More*, *Charles Dickens*, and *Henry Grattan*; are spoken of as admirable specimens of composition; whilst his love of country as expressed in the *Irish Exile*, was the one theme upon which he seems to have concentrated his greatest energy.

The *Spae Wife*, or, the *Queen's Secret*, an historical romance of the reign of Queen Elizabeth, begins at Hampton Court, one of the few places about London, that possesses varied historic interest, as it has for others, personal remembrances. The facility with which Father Boyce makes Nell Gower, the Scotch spae wife, discourse in broad Scottish dialect, in contrast with the stately and imperious language of Elizabeth, displays an unusual power of transition. Admirers of Elizabeth's character for spotless innocence, would not recognize in her picture as drawn by Father Boyce any striking likeness. No finer character could be depicted than Alice Wentworth, daughter of Sir Geoffry Wentworth—the representative of an old English Catholic Baronetage, who suffered persecution under Elizabeth. Whilst Roger O'Brien attached to the court of Mary Queen of Scots, affords Father Boyce an opportunity of present-

ing the high spirited and brave qualities that ought to belong to an Irish gentleman.

Father Boyce evidently intended to have completed the historic parallel by another volume dealing with *Mary Queen of Scots*, but whether the MS. of the latter were among the many committed to the flames a few days before his death, by his own directions, does not appear.

Mary Lee, or, *The Yankee in Ireland*, the last story written by Dr. Boyce, displays an intimate knowledge of Irish character, and gives a trenchant description of the lovable, discriminating, matter of fact American.

An excellent biographical sketch of Dr. Boyce, written by one who was evidently an intimate friend, appears prefixed to a revised edition of the *Spæ Wife*.¹ He died at Worcester, 2nd January, 1864.

Jerome Boyce, of Donegal, his nephew, inherits much of the literary ability of his uncle; he is the author of several sparkling verses. One of these pieces addressed to the old ruins of Donegal Castle is sung by the people in and around Donegal town frequently.

REV. JAMES C. CANNON.

The Rev. James C. Cannon belongs to a branch of an ancient family in Donegal.

The O'Cannanon were in existence as a distinct tribe or clan in Tyrconnell previous to the O'Donnells. Letterkenny derives its name from the O'Cannons, that is, the sloping hillside of the O'Cannons.

¹ Published by Thomas B. Noonan and Co., Boston,

James C. Cannon was born at Mountcharles, and is a graceful writer, he has contributed articles to the *Irish Eccl. Record*, *The Boston Pilot*, *Donohoe's Magazine*, and the *London Lamp*. The Convent of Donegal, and the Castle of the O'Donnells has been the title given to some of the articles. To the contemplative mind of many a beholder, the grey old ruins tell of the life and energy that once moved within and around the place where now only exist crumbling walls. Some of Fr. Cannon's contributions have been copied from the *Boston Pilot* into several journals.

P. O'C. MACLAUGHLIN.

Patrick O'Connor MacLaughlin, born 2nd September, 1851, in the City of Derry, is deserving a place among a list of Inis-Owen writers.

Bearing the historic name of the ancient princes of Aileach, he belongs to a talented family, one of which has carved, unaided, his way to fame as an eminent member of the Irish Bar, and who possesses much of the genuine humour of the Celtic race. We are not in possession of a list of the writings of the gentleman referred to, but that his contributions to literature have been many and varied, we have no doubt. P. O'C MacLaughlin was educated at the Catholic seminary of the "Brow of the Hill", now the Diocesan College of St. Columba in Derry.

At the age of sixteen, his first poem on the *Manchester Martyrs* appeared in the *Dublin Weekly News*. P. O'C. MacLaughlin has since contributed many poems, chiefly to the columns of the Irish National Press, both in Ireland and America. Several of these have been translated

into French, and appeared in the *Courier du Soir* in Paris. He is a humorist writer of considerable ability, author of *The Threatening Letter writer*, and *Irish Loyalist's Companion*, a satire on the political party in Ireland known as the "Loyal minority". He has furnished a collection of humorous reviews entitled *Retrospective Reviews*. As a delineator of Irish peasant life, through many serial publications, his stories exhibit many traits of natural genius. A notable feature of his writings are his poems written on such religious subjects as *The Blessed Sacrament*, etc. His description of himself, from his own pen, is given as we received it—"Even by a photograph, which he never was vain enough to procure, it would be impossible to depict the manly beauties of P. O'C. MacLaughlin and his muscular Christianity, speaks Donegal-Irish, Inis-Owen-French, and a large quantity of Latin. Cæsar's easy Latin preferred".

With "Leo", Denis Holland, and others, he assisted as he says "the late Richard Pigott in Fenian Journalism, long ago, before Dick exhibited all his virtues".

XXIII.

DONEGAL.

IN SONG AND STORY.

Inis-Owen and Tirconnell has been the theme for many writers, who were not born within their bounds, but who have made one or both, the subject of their song or story.

SIR CHARLES GAVAN DUFFY,

was born in the County Monaghan in 1816. Gavan Duffy has rendered to Donegal the tribute of his genius by his imperishable song of—

INNISHOWEN.¹

God bless the grey mountains of dark Donegal,
 God bless Royal Aileach,² the pride of them all;
 For she sits evermore like a queen on her throne,
 And smiles on the valleys of green Innishowen,
 And fair are the valleys of green Innishowen,
 And hardy the fishers, that can call them their own.
 A race that nor traitor nor coward have known
 Enjoy the valleys of green Innishowen.

¹ *Ballads of Ireland*, by Edward Hayes, (5th edition, vol. 1, p. 33.)

² [Inis-Owen (pronounced Innishone) is a mild and picturesque [barony] district in the County Donegal, inhabited chiefly by the descendants of the Irish clans, permitted to remain [in the most mountainous parts] in Ulster, after the plantation of James I. The native language and the songs and legends of the country are as universal as the people. One of the most familiar of these legends is that a troop of Murtagh MacNeill's horse lies in magic sleep in a cave under the hill of the Grianan of Aileach, where the northern kings formerly resided. These bold troopers only wait to have the spell removed to rush to the aid of their country, and a man (says the legend) who wandered accidentally into the cave, found them lying beside their horses, fully armed, and holding the bridles in their hands. One of them lifted his head, and asked "Is the time come?" and when he received no answer—for the intruder was too much frightened to reply—dropped back into his lethargy, some of the old-folk consider this story an allegory, and interpret it as they desire].—*Hayes' note.*

Oh! simple and bold are the bosoms they bear,
Like the hills that with silence and nature they share,
For our God, who hath planted our home near his own,
Breathed His spirit abroad upon fair Innishowen,
Then praise to our Father for wild Innishowen,
Where fiercely for ever the surges are thrown—
Nor weather nor fortune a tempest hath blown
Could shake the strong bosoms of brave Innishowen.

See the beautiful Couldah' careering along—
A type of their manhood so stately and strong—
On the weary for ever its tide is bestown,
So they share with the stranger in fair Innishowen.
God guard the kind homesteads of fair Innishowen
Which manhood and virtue have chosen for their own;
Not long shall the nation in slavery groan,
That rears the tall peasants of fair Innishowen.

Like that oak of St. Bride which nor Devil nor Dane,
Nor Saxon nor Dutchman could rend from her fane,
They have clung by the creed and the cause of their own
Through the midnight of danger in true Innishowen.
Then shout for the glories of old Innishowen.
The stronghold that foemen have never o'erthrown—
The soul and the spirit, the blood and the bone,
That guard the green valleys of true Innishowen.

¹ The *Couldagh*, or Culdaff river takes its rise in the mountains east of Grouse Hall, on the road from Moville to Carndonagh, and empties its waters into Culdaff Bay.

Nor power of old was the tongue of the Gael,
 When the charging *aboo* made the foreigner quail,
 Than it gladdens the stranger in welcome's soft tone,
 In the home-loving cabins of kind Innishowen.

Oh! flourish ye homesteads of kind Innishowen,
 Where seeds of a people's redemption are sown;
 Right soon shall the fruit of that sowing have grown,
 To bless the kind homesteads of green Innishowen.

When they tell us a tale of a spell-stricken band
 All entranced, with their bridles and broad swords in hand,
 Who await but the word to give Elin her own,
 They can read you that riddle in proud Innishowen.

Hurra for the spæmen¹ of proud Innishowen!
 Long live the wild Seers of stout Innishowen!
 May Mary our mother, be deaf to our moan
 Who love not the the promise of proud Innishowen.

DENIS HOLLAND,

editor and proprietor of the *Ulsterman*, published in book form his letters entitled *The Landlord in Donegal*,² where the whole question that has so often agitated the public mind as to the existing relationship between landlord and tenant is ably discussed. Referring to Lord George Hill, the late Mr. Holland says—"Lord George Hill did what Job wished his enemy to do—he wrote a book—Lord George called his book *Facts from Gweedore*; very like

¹ *Spæman*, an Ulster and Scotch term signifying a person gifted with "second sight",—a prophet.

² (Belfast, 1856)

that gentleman of whom Sheridan said that he drew on his imagination for his facts”¹

LADY MORGAN (SIDNEY OWENSON.)

Authoress of *The Wild Irish Girl*, selected for the title of one of her romances descriptive of the penal days, the name of Tirconnell's chieftain—*O'Donnell*.

REV. CHARLES P. MEEHAN,

has made the name of Inis-Owen and Tirconnell as familiar as household word, by means of his *Flight of the Earls*, and *Irish Franciscans*.

JOHN MITCHEL,

in his *Life and Times of Hugh O'Neill*,² describes many warlike incidents in the history of Donegal from 1535 to 1608, in language as forcible as it is exact.

THOMAS MACNEVIN

relates the story of the Ulster Plantation,³ under the reign of James I, and how it fared with Inis-Owen and Tirconnell.

An anonymous writer (*M. of K.*) writes the *Battle of Lough Swilly*,⁴ which occurred the year following the battle of Credran. It was at this battle of Lough Swilly, Geoffrey

¹ *The Landlord in Donegal*, p. 59.

² *Aodh O'Neill*, by John Mitchell, (Dublin, 1845.)

³ *The Confiscation in Ulster*, by Thomas MacNevin, (Dublin, 1846.)

⁴ *Ballads of Ireland*, by Edward Walsh, vol. 1, pp. 100—105.

O'Donnell, Lord of Tirconnell, who had been wounded at Credran, and who had retired to Lough Veagh, ordered that he might be carried through the battle in the midst of his troops.¹

“No answer back those Warriors gave, but sternly on
they swept,
And in their centre, curtained black, a litter close is
kept,
And all their host it guided fair as did in Galilee
Proud Judah's tribes the Ark of God, when crossing the
Red Sea”.

It is believed that the poem from which these lines are extracted (*M. of K.*) is by the author of the *Monks of Kilcrea*.

MARGARET T. DOHERTY

(Mrs. M. T. Pender, of Glengormley, near Belfast), though not born in Inis-Owen, belongs to it by virtue of descent, name, feelings, and aspirations. She has made Inis-Owen and Tirconnell the scene of two of her recent historical romances.² The principal historical event of the sixteenth century relating to Donegal are interwoven in prose and verse, containing incidents of romance, that are of an elevating character. We quote Mrs. Pender's opening lines descriptive of the death of *The Last of the Irish Chiefs*, Cahir O'Doherty, who fell in battle with the

¹ *Annals Four Masters*, A.D., 1258.

² *Red Hugh O'Donnell*, and *The Last of the Irish Chiefs*, by Mrs. M. T. Pender, *Shamrock* 1886 and 8.

troops of the Pale, at Doon Rock near Kilmacrenan, in 1608.—

“ Weep, Innishowen, for thy chieftain laid lowly,
But not with his fathers in Fahan the holy,
He died on the field with his proud banner o’er him,
The foe that he scorned, but feared not, before him.

To night o’er his corse no censer is swinging,
No sad hymn is pealing, no death bell is ringing ;

Nor warriors to tell of his deeds and his daring,
Nor dolorous mother, nor widow despairing.”¹

XXIV.

THE O'DONNELLS IN LITERATURE.

The O'Donnells of Tirconnell, and their descendants during many centuries, have graven their name on the page of history, wherever the cause of Ireland was to be upheld by valour, there are to be found the names of the Cinell-Connell. Nor has the name been absent from the gentle paths of peace and literature. For one who claims a share in the glory and the sorrow attached to the name and race, it becomes a duty to give a record of writers who have written under or concerning this name. We will

¹ *Shamrock*, vol. xxv., p. 765.

leave to others the task of assigning to each author the place of his birth and the particulars of his career.

MANUS O'DONNELL,

Chieftain and historian, wrote at the Castle of Lifford in the year 1532, his celebrated *Life of Saint Columkille*. The original manuscript was discovered in the Bodleian Library, Oxford, by Eugene O'Curry, in July, 1849.¹ This work is so important, and has been so frequently quoted by Colgan and others, that any further reference to it here is unnecessary.

About this time, 1532, flourished in Tirconnell a poet also named Manus O'Donnell, copies of five short poems of his composition are among the Irish MSS. in the Irish Academy.²

BONAVENTURE O'DONNELL.

Brother Bonaventure O'Donnell, Jubilate Lector, is one of the signatories to the "Testimonium" in 1636, attached to the *Annals of the Four Masters*. It was not until 1843 that Eugene O'Curry was able to decipher this signature correctly, all others, including Petrie, having rendered it "O'Donnell Prince of Donegal".³

AODH (HUGH) O'DONNELL,

one of the poets of Tirconnell, who took part in the *Contention of the Bards*, wrote about the year 1607; his poems

¹ *Proceedings R.I.A.*, vol. 5, p. 162,

² *O'Reilly's Irish Writers*, p. cxxxv.

³ *MSS. Materials of Irish History*. p. 149. (Dublin 1861).

on this occasion are to be found in the *Iomarbadh*, or *Contention*. O'Donnell wrote a poem of four hundred and thirty-six verses, against the attacks of Teige M'Daire, our author is addressed in one of the replies as "Oh! young Hugh of swift steeds".¹

DOCTOR WILLIAM O'DONNELL (OR DANIEL),

one of the first fellows of Trinity College, Dublin, died 11th July, 1628, he was treasurer of the Cathedral of Saint Patrick in Dublin, from which he was raised to be Protestant Archbishop of Tuam in the year 1609. He is said to have been the translator into Irish of the *Book of Common Prayer*, and of the *New Testament*; some have denied that O'Donnell was the translator of the latter, ascribing it to one Mortogh O'Cionga, (or King).² However an edition published by the British and Foreign Bible Society in 1828 bears O'Donnell's name.

ROISIN DUBH.

With the flight of O'Neill and O'Donnell in 1607, the name of the O'Donnells in Irish literature became sadly silent. Till the reign of Elizabeth this name was the inspiring source for many a bardic song, *Roisin Dubh* (Little Black Rose), an allegorical ballad, though long since forgotten as a political song, was composed during Elizabeth's reign to celebrate the hero of Tirconnell, Hugh

¹ *O'Reilly's Irish Writers*, p. clxvii, (Dublin, 1820).

² *O'Reilly's Writers*, p. clxxx.

Ruadh O'Donnell. Ireland is there addressed under the name of the "Little Black Rose".

A translation from the original Irish was made by Thomas Furlong, the Wexford poet. Here is the first stanza.—

"Oh! my sweet little rose, cease to pine for the past,
For the friends that come eastward shall see thee at
last,
They bring blessings—they bring favours which the past
never knew,
To pour forth in gladness on my Roisin Dubh".

THE ROMAN VISION.

The original and translation have been published.¹ *The Roman Vision*, once the most popular of modern Irish historical poems, was written in 1650. The author supposes himself "on 'Cephas' golden hill", where the vision appears as he looks over the graves of Rory O'Donnell of Tirconnell, and Hugh O'Neill of Tyrone. The name of the author of the poem is unknown. The Irish verse has been published with a spirited translation in English by Henry Grattan Curran.²

Owen Roe Mac an Bhaire (or Ward), the bard who accompanied O'Donnell into exile, was author of the celebrated dirge or lament for the Tironian and Tirconnellian princes that begins with "*O Woman of the Piercing Wail*". The poem is addressed to Nuala O'Donnell, sister of the

¹ *Hardiman's Irish Minstrelsy*, vol. 1, p. 254. (Dublin, 1831).

² *Ibid*, vol. ii., pp. 306-389.

Prince of Tirconnell, who was also one of the fugitives. James Clarence Mangan has given a beautiful translation of this much admired poem. We give the first two verses of the sixteen of which the poem consists:—

“O Woman of the Piercing Wail,
Who mournest o'er yon mound of clay
With sigh and groan,
Would God thou wert among the Gael!
Thou wouldst not then from day to day
Weep thus alone:
'T were long before around a grave
In green Tirconnell one could find
This loneliness;
Near where Bean-Boirche's banners wave,
Such grief as thine could ne'er have pined
Companionless.

Beside the wave, in Donegall,
In Antrim's glens, or fair Dromore,
Or Killilee,
Or where the sunny waters fall,
At Assaroe, near Erna's shore,
This could not be.
On Derry's plains—in rich Drumclieff—
Throughout Armagh the Great, renowned
In olden years,
No day could pass but woman's grief
Would rain upon the burial-ground
Fresh floods of tears!”¹

¹ *The Ballad Poetry of Ireland*, edited by C. G. Duffy, 3rd edition, pp. 102-109 (Dublin, 1845)

EDWARD WALSH.

The Battle of Credran, fought by Geoffrey O'Donnell, Prince of Tirconnell in 1257, against the English, is told in verse by Edward Walsh, editor of the *Jacobite Relics of Ireland*, who was born in Derry City in 1805, and died in Cork, 6th August, 1850. Walsh is thus spoken of by Hayes, "as a poet there were none more Irish, with a singular beauty and fascinating melody in his verse. His contributions to Irish literature have both been considerable and creditable, whilst his translations from the Irish preserve all the peculiarities of the old tongue, his ballads being the most literal and characteristic we possess".¹ The historical incidents of this battle are mentioned by the Four Masters,² This is Walsh's opening stanza.

"From the glens of his fathers O'Donnell comes forth,
With all Cinell-Conaill, fierce septs of the North—
O'Boyle and O'Daly, O'Dugan and they
That own by the wild waves O'Doherty's sway".³

"O'Donnell and the fair Fitzgerald", by Charles Gavan Duffy, is a rendering in verse of the addresses of an O'Donnell to the daughter of an Anglo-Norman Geraldine, whose sympathy had disarmed his racial antipathy.⁴

¹ *Ballads of Ireland*, vol. 1, p. 352. Mr. Hayes was assisted in the completion of this work by Mr. William Kenealy, who had been professor in St. Columb's Seminary under Dr. Maginn and Dr. Kelly. He was afterwards editor of the *Kilkenny Journal*.

² O'Donovan's *Four Masters*, p. 361 (Dublin, 1848.)

³ *Irish Ballads*, edited by D. F. McCarthy, pp. 116-119 (Dublin, 1846).

⁴ *Ibid*, p. 186.

AUBREY DE VERE.

The Battle of Lough Swilly, fought in 1258, has been sung by Aubrey de Vere. O'Donnell was suffering from the wounds he had received in his encounter with the English leader Maurice Fitzgerald, who fell mortally wounded at the battle of Credran. Having prevailed upon his Tirconnellians to place him in his coffin, he was carried in their midst into the battle; after the victory, the day following, he breathed his last on the field where the battle was fought.

The valour displayed on the side of Tirone—who claimed tribute from Tirconnell—was met with equal bravery by the O'Donnells. Though history recognizes the grandeur of a dying chieftain carried in his coffin into the field of battle with all solemnity surrounding a departing leader, it cannot but be lamented, that the absence of unity caused two princes of the same race to engage in mortal strife. And this at a time when their common foe was awaiting an opportunity to strike at either.

After describing the chief incidents of the battle, Aubrey de Vere depicts how—

“Proud and high Tirconnell shouts, but bending on the
gale,
Upon the ear ascendeth now a sad and sullen wail,
For on that field as back they bore, from chasing of
the foe,
The spirit of O'Donnell fled! Oh, woe for Ulster, woe!”¹

¹ *The Ballads of Ireland*, by Edward Hayes, vol. 1, pp. 100-105.

MODERN AUTHORS.

John O'Donnell, author of a report of the proceedings in the case of *Pollock v. Harding*, respecting the right of appointment to the office of clerk of the peace in the King's County, 1820.

Hugh Joseph O'Donnell, author of "*The Touchstone of the Bible Societies*, or the unanswerable arguments of a Roman Catholic Layman to a Protestant Clergyman against a pamphlet entitled "Opinions of Saint Patrick, Saint Columbkille, and other ancient saints of Ireland, respecting the reading of the Scriptures by the people".

Matthew O'Donnell (and Francis Brady) author of "an analytical digest of all the reported cases, statutes and general orders in or relating to the principles of pleading and practice of equity in Ireland and the House of Lords",¹ by the same authors were published "a treatise on the law of all actions and suits within the jurisdiction of the Civil Bill Court and the principles, pleadings, and evidence relating thereto."²

Matthew O'Donnell, author of a commentary upon the jurisdiction of the court of the Assistant Barrister as extended under the act of 14, Vict. c. 57, and the evidence in actions taken therein.³

Rev. E. O'Donnell, contributed translation of the *Divina Commedia* (Dante Alighieri)⁴ he translated from the French *The Genius of Christianity*⁵ of Viscount F.R. de Chateau-

¹ (Dublin, 1840).

² (Dublin, 1844).

³ 2nd Edition (Dublin, 1852).

⁴ (1852).

⁵ (1855).

briand. Also a compendium of the theology of Saint Thomas Aquinas, translated into English.¹ Author of Sermons on the Gospels for all Sundays and principal festivals of the year.²

Lady Mary Stuart O'Donnell, daughter of Roderick O'Donnell, Prince of Tirconnell, her life *et resolution courageuse* par A. Henriquer.

Roderick O'Donnell, Prince of Tirconnell, *The Fate and Fortunes*, by Rev. Charles P. Meehan, Dublin.

General Enrique O'Donnell, Democracia Española Contestacion al follets de D. E. O'D. (N. Fernandez Ceusta) General O'Donnell, has contributed a volume of family history, or, *Memoirs of the O'Donnell family*. Several descendants of the Cinel-Connail have been received into civil and military posts in Spain. Many of the O'Donnells born on the Continent obtained high distinction, particularly in the Spanish and Austrian services. The memoirs of the family, written in the Spanish language by General O'Donnell, are entitled *Apuntes Historicos sobre la familia de O'Donnell*.⁴ The same author has written *Un Viage al Rededor re la Camera Real en la Granja*.⁵

The Duke of Tetuan, *Leopoldo O'Donnell*, has contributed fourteen political portraits edited by H. Castille; an important speech on Spain and Mexico, delivered by the Duke de Tetuan before the Spanish Senate has been translated into English.⁶

History of the Duke de Tetuan—*Historia Apuntes, etc.*, by M. Ibo Alfaro, has been published.

The O'Donnell ministry entitled, *E. L. Ministerio*

¹ (1859). ² 2 vols. (Dublin, 1863). ³ (Madrid, 1858). ⁴ (Madrid, 1868.)
⁵ (Madrid, 1860). ⁶ By A. Kinloch (Torquay, 1863).

O'Donnell, ante la representacion national des 1861, has been published by a Spaniard, who was neither a moderate or a progressist.¹

Lucy O'Donnell, authoress of *Saint Patrick's Cathedral*, a tale of the sixteenth century.²

Stephen O'Donnell, author of *The Jesuits' Missions of Paraguay*, a lecture descriptive of the only organized system of Communism yet tried, that at one period of its existence promised to be successful.³

Frank O'Donnell, a tale of Irish Life, edited by A. H. C.⁴

Francis Hugh O'Donnell, author of *Public Education, its necessity, and the ideas involved in it*—an essay on the principles of National Instruction, with some of their applications to Irish University systems,⁵ by the same author. *Mixed Education in Ireland*. The Confessions of a Queen's Collegian.⁶ Francis Hugh O'D. who also published *The First Alarm*, respecting the Bulgarian outrages reprinted from the *Spectator*.⁷

Charles James O'Donnell wrote *The Black Pamphlet of Calcutta*, or the famine of 1874, by a Bengal civilian. By the same author, *The ruin of an Indian province*, or an Indian famine explained.⁸

The Capture of Red Hugh O'Donnell, an historical ballad by "Finola," descriptive of the treacherous decoying on board an English ship at Rathmullan, Lough Swilly, in 1587, of Red Hugh and his friends, by which they were taken to Dublin Castle, and there imprisoned.⁹

¹ (Madrid, 1861). ² (Dublin, 1855). ³ (Dublin 1855.) ⁴ (Dublin, 1861).

⁵ (Dublin, 1867). ⁶ (London, 1870). ⁷ (London, 1876). ⁸ (London, 1880).

⁹ Standish O'Grady, Fr. Murphy, *Flight of the Earls*, Fr. Meehan, *Haye's Ballads of Ireland*, vol. 1, p. 140.

Jane O'Donnell. Life of General F. R. Chesney. Mrs. O'Donnell published this life of the nephew of Lord Moira in 1855. General Chesney was born at Ballyhea in the County of Down, 16th March, 1789. He published a *Narrative of the Euphrates Expedition*, and other kindred works, he died at Kilkeel, in his native county, January 31st, 1872.

John Francis O'Donnell, a poet, journalist, and author of much ability, born in Limerick, 1837, died in London, May, 1874; he has written a poem on the *Tombs in the Church of Montorio on the Janiculum*.¹

O'DONOVAN AND O'CURRY.

Although several eminent writers had written on the subject, the study of Irish antiquities and its revival, has been principally the work of Irish scholars, and writers of the present century. Recondite references, scattered throughout the libraries of Europe, produced by the industry and labours of our countrymen abroad, were difficult of access. J. T. Gilbert, F.S.A., treating of the labours of John O'Donovan, gives a history of the revival of Celtic literature.² Shortly, it may be stated that this re-awakening began with the Ordnance Survey of Ireland in 1825, when the Irish names of townlands, hamlets, and parishes, troubled the engineers as to their correct orthography. Fortunately an historical section of the Survey was projected and placed under the charge of George Petrie; to this section O'Donovan was attached in 1829.

¹ *Cabinet of Irish Literature*, vol. iv., p. 163.

² *Dublin Review*, cii.

Here was commenced, under the system inaugurated by Petrie, an examination of the ancient manuscripts in the Irish language by O'Donovan. Irish topography, a knowledge so essential in determining the distinctive names of the townland survey of Ireland, brought O'Donovan rapidly to the front, and the production of the *Memoir of the City and North-western Liberties of Derry, Parish of Templemore*, published in 1837, established Petrie's fame as an artistic arranger, and O'Donovan's as an illustrator of Irish history. *The Dublin Penny Journal*, a popular production at the time, projected by a Scotch working printer named Francis Ross, was the medium of conveying to Irish readers many of the earliest contributions of Petrie and O'Donovan,¹ whose articles therein generally appear over the letters P. and J. D., respectively.

All this time O'Donovan was engaged on the work of the Ordnance Survey, when in November, 1835, he was joined by another, who, if not equal in archæology, was perhaps greater as an Irish scholar: this was Eugene O'Curry.

During the settlement of the orthography of the names engraven on the maps, O'Donovan and his assistants proceeded throughout the various counties, and locally ascertained the traditions, history, and surroundings, of every name required; Petrie remaining chiefly in Dublin, arranging, tabulating, and furnishing extracts from printed works and manuscripts, required by O'Donovan in his elucidation.

Here, at every step taken, O'Donovan found that the information he obtained locally as applied to the names

¹ *Dublin Penny Journal*, 4 vols., 1832-1835.

of church lands, parishes, rivers and mountains, had become so obscured through a variety of changes, corruptions, and aliases, that without some authority to lean upon for support the whole nomenclature of the country would end in confusion.

The topographical notes of the "Iberno learned native of Glen-Tochair," as O'Donovan styles Colgan, came to his aid. The youth who had been forced to abandon his native hills had furnished the means of solution by his incessant labours devoted to the service of his country. Every church and district had been topographically described by Colgan, and to this authority O'Donovan when in doubt turned, finding there a constant attraction like that which the vibrating needle finds in the Polar current.

In 1841, the "Irish Archæological Society" was founded, chiefly through the exertions of Dr. Todd, F.T.C.D.; its first publication being an Irish poem connected with Donegal, written in A.D. 942, by Cormacan Eigeas, or the Sage, descriptive of the great feat performed by Murtagh M'Laughlin, Prince of Aileach, in Inis-Owen, who, with one thousand warriors made the circuit of Ireland in the preceding year, exacting hostages as he went and leading them back with him to Aileach, bound by golden fetters.¹

With this *Irish Archæological and Celtic Society*, are associated the names of many, who by their contributions to Irish literature, assisted in arousing Ireland from the lethargy into which, previous to this period, she had fallen.

¹ *The Circuit of Ireland: a Poem*, translated and edited by John O'Donovan, Dublin, 1841.

Among the first stands the name of Dr. Reeves, Protestant Bishop of Down and Connor. His *St. Columba* would alone be sufficient to establish his literary fame, and place him amongst the first rank of Irish antiquarians. The late Sir Wm. Wilde has left the *Beauties of the Boyne* and *Lough Corrib*; Gilbert, his many standard works; Reverend Matthew Russell, Father Meehan, Canon O'Hanlon, W. K. Sullivan, Professor George Sigerson, M.D., and many others have each left Ireland their debtor. But before all stand the names of O'Donovan and O'Curry.

The Government—becoming alarmed, either from the masses of Irish historical data that Petrie and O'Donovan were unearthing, or from the parsimony of mind of each succeeding Government in their grants for Irish literary purposes, suddenly discontinued the historic department of the Ordnance Survey.

O'Donovan during his journeys throughout Ireland, just as Michael O'Clery had previously done when collecting the Irish originals, always kept in view the translation and the publication of the *Annals of the Four Masters*. The wave of inspiration that passed over Ireland about this time in the prose writings and songs of "Young Ireland" appears to have brought forth from their hidden recesses the musty volumes and archaic manuscripts of the Irish language. O'Donovan, in 1848, produced through George Smith, the Dublin publisher, (who had taken a great interest in O'Curry and Irish literature) three volumes of the *Four Masters* which were completed in 1851.

We are indebted to O'Donovan for a translation of O'Clery's Irish text of the *Martyrology of Donegal*¹ into

¹ *A Calendar of the Saints of Ireland*, Dublin, 1864.

English. This he completed early in the year of his death, which occurred in 1861, in the 52nd year of his age.

Without O'Donovan's master knowledge of Irish topography and Celtic literature, the treasures of the storehouse, preserved in the *Annals of the Four Masters*, might never have been so elaborately examined. Donegal can truthfully boast that the work of Ireland's greatest modern antiquarian has been raised on foundations laid by Donegal Annalists, on works designed by Ward, and carried into execution chiefly by Colgan and the O'Clerys.

Had it not been for these humble Irish friars, with Louvain as their centre, impelled by their love of Ireland, the authentic annals of our country and our race, would most probably have been lost for ever.

The policy advocated by Sir Wm. Petty in 1672, that "it would not be amiss if the significant part of the Irish names were converted into English, where they are not, or cannot be abolished," was happily frustrated by Petrie and O'Donovan, under whose care in the Ordnance Survey, Irish orthographical distinctions were fairly preserved.

The policy of denationalization found a congenial home in every seat of learning fostered on Irish soil by the English Government. Unaided, the work of preservation has been done by the banished friar and the unremunerated Irish scholar.

EDWARD O'DONNELL M'DEVITT,

Barrister-at-Law, a younger brother of Bishop M'Devitt, was born at Glenties. After his early training at the Catholic University, he emigrated to Australia where he adopted a

political career, and became under one of the administrations of the Queensland Government, its Attorney-General. Mr. M'Devitt came back to Ireland about the year 1876, and joined the Irish Bar. He published a work entitled a *Manual of the Irish Land Acts of 1870 and 1881*,¹ which brought him under the notice of Mr. Gladstone's Government, then in office, by whom for a period, he was appointed legal commissioner to one of the sub-commissions created for the settlement of judicial rents in Ireland. Mr. M'Devitt during his first residence in Australia, to which he has recently returned, contributed many literary articles to the local press. He has also published a *Manual of the Tramway and Light Railway Act*.²

GEORGE SIGERSON.

George Sigerson, though born at Holyhill, near Strabane about 1840, may almost be claimed to belong to Donegal, he received all his early training if not actually within its bounds at least from those who were Donegal men. He had for his tutor a very clever Inis-Owen teacher in the person of the Rev. William Hegarty, who died parish priest of Strabane, and from whom he received his earliest lessons in English classics. George Sigerson was afterwards placed under the charge of Dr. Crerand of Letterkenny, and subsequently under the twin brothers Simpson, well-known educationists of Derry. Those early associations with Donegal, hearing the story and traditions of its people, left an impression on his mind that has not been obliterated. Dr. Sigerson has found a place of distinction among the writers

¹ (Dublin, 1881).

² (Dublin, 1881).

of Ireland who have written on the side of our country; he and Isaac Butt contributed the best and most remarkable articles that ever appeared in the columns of the *Irishman*. As a Celtic scholar he has translated many poems from the Irish. Dr. Sigerson's poetry finds a place in Irish and English poetic collections, whilst his works on *Modern Ireland*; *The Land Tenure of Ireland*; *Two Centuries of Irish History*, and the *Treatment of Political Prisoners*, have been much commended by those well qualified to form an opinion; i.e., by Mr. Gladstone, M.P., Mr. Bryce, M.P., and Mr. Lecky, etc. His medical and scientific works have gained for him honoured recognition in learned societies of France, Belgium, Germany, Italy, and England, which have conferred on him the distinction of membership.

As we cannot divorce Dr. Sigerson entirely from Tyrone, we must not recapitulate here all the services he has rendered to the cause of science and Irish literature—but as a proof of his partiality for Donegal we can mention that he produced at an early age "The Lovers of Moville", a poem in fourteen stanzas, which was published over the *nom-de-plume* of "Erionach".¹ The same story has since been rendered into prose, by the author of *Inis-Owen*.² However much it may tend to dispel in the mind of the reader of the story, the fanciful and chivalrous self-sacrifices of the persons described, we have to record that the poem is but a poetic fiction centred around Moville, over which it hovered in its flight.

¹ *Duffy's Hibernian Magazine*, vol. iii., pp. 181-3 (Dublin, October, 1861).

² *Inis-Owen*, by Michael Harkin, pp. 165-170.

MICHAEL HARKIN.

Michael Harkin was born 19th March, 1830, at Tirnaleague, about one mile north-west of Carn, in the parish of Donagh.

Under the *nom-de-plume* of "Maghtochair", Michael Harkin wrote a series of papers on the history and antiquities of Inis-Owen, that first appeared in the columns of the *Derry Journal*. These he afterwards collected, revised, and published in book form, under the title *Inis-Owen, its history, traditions, and antiquities* by Maghtochair.¹

The historical references are chiefly taken from O'Donovan's *Four Masters*. Among the attractive features of *Inis-Owen*, are its renderings of local traditions placed under each of its parochial divisions. Much of the folklore and allegory of the old peninsula, had it not been for Michael Harkin's contribution, must have been lost in the whirl of this matter-of-fact age we live in.

In the chapter devoted to Clonmany, Harkin has inserted some sixteen lines, the production of a local poet named McLaughlin, descriptive of "Pool-an-eas", a waterfall in the vicinity of Glen-House. They so breathe of the freshness of the mountain, that we insert the last lines.

"And ages shall roll, as the spray that rolls o'er thee,
Unheeded, unfelt as the sigh of the gale,
When the heart that now pours its effusion before thee
Shall be laid in the dust a mere clod of the vale".²

¹ *Inis-Owen, etc.* (Derry, 1867.)

² *Ibid.* p. 79.

CHARLES ELLIOTT.

Charles Elliott, D.D., a Methodist minister, was born at Killybegs, 6th May, 1792. Having received his education at Dublin, he emigrated to America when twenty-two years of age, where four years later he joined the Ohio Conference. In 1822, he was appointed superintendent of the Wyandotte mission, and for five years he occupied the position of presiding elder of the Ohio district. He became a distinguished educationist, and, was from 1827 to 1831, Professor of languages in Madison College, Uniontown, Pennsylvania. He edited several papers connected religiously with his Methodist connection at Pittsburg and Cincinnati, where he resided till 1848. He was president of the Iowa Wesleyan Union. As an author his chief works were connected with the history of Wesleyanism. He died at Mountpleasant, Iowa, 6th January, 1869.¹

JOHN HOOD.

John Hood, born at Moyle, near Newtown-Cunningham, in the year 1720, was the inventor of a surveying instrument known as "Hood's Compass, Theodolite, or Circumferentor.

Hood was the author of a *Treatise on Land Surveying*. It is stated that Hood anticipated the invention of Hadley's Quadrant; his grandson Samuel Hood, who emigrated to Philadelphia in 1826, was the author of a *Practical Treatise on the Law of Decedents*,² and other works.⁴

¹ Drake's *Biog. Dict.* (Boston, 1876). ² (Dublin, 1772.) ³ (Philadelphia, 1847.) ⁴ (Allibone's Dictionary.)

FRANCIS ALLISON, D.D.

Francis Allison, born in Co. Donegal, in 1705.

He emigrated to America, in 1735, and became pastor of a Presbyterian Church, of which body he was a member. At the same time he taught as an educator in New London, Pennsylvania, until 1752. During this latter year he removed to Philadelphia, and officiated in the first Presbyterian church in that city, of which he was pastor, assuming also direction of the academy, thus acting in the dual capacity throughout his life, as a teacher and preacher. On the 24th May, 1758, he delivered a remarkable sermon on peace and unity. By his will he recommended the emancipation of his slaves.¹

During the time he was vice-provost of the College of Philadelphia, some of the leading men of the American Revolution were educated under his tuition.

He died at Philadelphia, 28th November, 1779.

T. C. MACGINLEY.

Thomas Colin MacGinley was born at Drumbarity, near Killybegs, in the year 1830, where he received his early education; and commenced life as a monitor in the National School of Fintra. Previous to his training at the Central Schools in Dublin, he had been successively a teacher from 1850 at Ardara and other schools in the western district of Tyrconnell.

From Malboro' Street, he became teacher of a school in Ballymacarett, Belfast. In 1856, he was appointed by the

¹ *Appleton's Cyclopaedia*, vol. 1, p. 49 (New York, 1887).

late Rev. F. Drummond, P.P., Killybegs, teacher of the Croagh School, Dunkineely, where he remained till 1879, when he was promoted to the "Niall Mor" Schools at Killybegs, under the late Monsignor Stephens, when he attained to the position of first place among first-class teachers.

Thomas C. MacGinley was an excellent educationist, possessed of much literary ability; he published the *Cliff Scenery of South Western Donegal*,¹ a local work, descriptive of the scenery and legends of that part of Donegal, also *A Treatise on Biology*;² which was placed on the list as a text book for students on that subject by the Science and Art department of South Kensington. He was also author of other works, on *Arithmetic* and *Conic Sections* that have not been published.

Some of MacGinley's pupils have made a name for themselves at home and abroad. Among those at home are Rev. Edward Maguire, a distinguished Professor in the College of Maynooth; Rev. Joseph Boyle, P.P., Raphoe, many of the younger members of the priesthood of that district received their early training under Thomas MacGinley.

Rev. James Sinnott, Rector of St. Charles Borromeo's, Philadelphia, and Rev. John Kelly, were both MacGinley's pupils, Thomas MacGinley died 11th April, 1887.

HENRY DOHERTY.

Henry Doherty, was born about 1660, in the townland of

¹ *Journal Office*, Derry, 1867.

² William Collins and Sons, Glasgow.

Muff, in the parish of Culdaff; having received an excellent education, he joined the army of James II., and fought at the Battle of the Boyne. When Sarsfield collected the scattered forces of the adherents of James, with which he made his memorable defence of Limerick, Henry Doherty was appointed secretary to that General. The articles of the Treaty of Limerick, in the Irish language, were prepared by this Irish scholar from Inis-Owen. After the capitulation, Doherty found his way back to his native parish, where he resided till his death among his kinsfolk. The last member of the family of his descendants emigrated to America in 1867.¹

ROBERT A. WILSON.

Robert A. Wilson, whose father was in the Coast-Guard service, was born near Malin Head, in Inis-Owen, about the year 1820. His mother, who had received a liberal education, early interested him in literature. Having removed to Falcarragh, in the parish of Raymunterdowney, in Western Tirconnell, Wilson there learnt his elementary lessons. After the death of his mother he emigrated to America, where he attached himself to the Press, on which he made brilliant progress until failing health obliged him to return to Ireland. Wilson's mind was of the clearest and most retentive kind, combined with acute perception.

On his arrival in Ireland, still a young man, he applied himself to a study of the Land Question, under the Northern title of Tenant-Right, and joined Charles Gavan Duffy for a short time during the early days of the "Nation," in

¹ Harkin's *Inis-Owen*, p. 152.

1847 and 1848. His health being delicate he was obliged to forego work for a time, after which he joined the staff of the *Fermanagh Reporter*, and the *Enniskillen Advertiser*, from which sprang the famous letters so peculiarly racy of the northern dialect, that appeared over the signature of “Barney Maglone.”

In 1865, Wilson came to Belfast, where he joined the staff of the *Belfast Morning News*, then under the proprietorship of the late Robert and Daniel Read. Here Wilson obtained a wider field for his ability, and his Barney Maglone letters to “my cousin in America,” became one of the attractions of that journal, they were hailed in all circles as gems of satirical and humorous ability, interspersed with scraps of original poetry.

To the *Ulster Weekly*, the weekly edition of the *Morning News*, he contributed the article headed “Notions of things” that greatly assisted to bring the paper into general notice. His ballad poetry left in these journals would be worthy of collection and re-production as additions to our national poetry. His capacity for writing blank verse was of the most facile kind, and no readier leader writer was on the staff of these papers; his memory was so strong, that, in addition to his native Irish, in which he was proficient, he acquired a knowledge of Latin, Greek, Italian, German, Spanish, and French, from the authors in any of these languages he made free translations with evident ease. Wilson was always found advocating the cause of the oppressed, his disposition was as tender as that of a child, he died at Belfast, 10th August, 1875, and his remains rests in the cemetery of that city, over which his numerous friends and admirers have erected a

suitable monument, on which is the following inscription:—

“In memory of the late Robert A. Wilson, an able journalist, a gifted poet, a fearless advocate of the rights of the people. Obit, 10th August, 1875.”

“Then his dust to the dust,
And his soul to its rest;
But his memory to those
Who can cherish it best”.— *Wilson*.

We are indebted for the particulars made use of in this sketch to his fellow-labourer on the editorial staff of the *Morning News*, Mr. Thomas Read Ward.

REV. PETER KELLY.

The Rev. Peter Kelly, born in Ballyshannon, now parish priest of Dunfanaghy, is a writer who wields a trenchant pen. He marshals his facts with continuity, and displays great clearness in his logic. More than one opponent with whom he has broken a literary lance during the land agitation has suffered severely. Father Kelly as a correspondent for several English Journals has contributed many able letters in sustainment of the tenantry and their cause in North-West Donegal. As an independent critic of public affairs, Father Kelly has taken and expressed an interest in most public questions connected with Donegal. Whether in the Press, or on the platform, he always brings to bear on his subject a breadth of intelligence, combined with an easy faculty for distinctness. His public letters and speeches if collected would make a fair-sized volume.

REV. EDWARD MAGUIRE AND OTHERS.

Rev. Edward Maguire, Professor of Rhetoric in the College of Maynooth, was born at Boneyglen near Inver. Father Maguire has been a constant contributor to the *Irish Ecclesiastical Record*, he is a capable speaker and a sound classical scholar.

Rev. Edward Brady, born in Donegal, late military chaplain, was a contributor to the *I. E. Record*. Rev. James Gallagher, Adm. Inver, has written some poetry containing much merit, whilst his published sermons have been justly praised.

Thomas Lucas Scott, A.M., Rector of Lower Moville, and one of the Canons of Derry Cathedral, is the author of a work on episcopal succession. The work would appear to be directed chiefly against some of the doctrines held by the Plymouth Brethren, Presbyterians, and some others, on the subject of bishops, being what the author terms a discussion upon the nature of the Christian ministry.¹

MICHAEL SCANLAN.

Michael Scanlan, a native of Inis-Owen, engaged as a journalist in America, wrote some verses on *Inis-Owen* that appeared in the *Irish Penny Readings*. Other poems relating to his native place and one entitled *Beautiful City of Derry*, is said to have been published.

We have been unable to find any mention made of his name, in the American biographies, though several familiar

¹ *A Talk about Bishops*, by Thos. Lucas Scott, A.M. (Belfast, 1878.)

names appear creditably recording the talents of Irish writers hailing from the borders of the County Donegal.

JOHN McCULLOUGH.

John McCullough, an eminent American tragedian, was born at Coleraine, November, 22nd 1837, having emigrated to Philadelphia, in 1852, where he was first employed as a chairmaker. Having adopted the stage as a profession, he became eminent in the characters of *Virginus*, *Othello*, and *Richelieu*. He died at New York, 8th November, 1885.

HUGH O'HAGAN,

born in Derry in 1788, emigrated to Canada in 1799, where he arose to the position of a Justice of the Peace, at St. Mary's in 1824. Owing to local difficulties at Montreal he removed to Bytown in 1837, where for many years he became a distinguished educationist, and kept a school, whereat many of the leading men in Canada, received their education. He was captain of the Carleton Militia, and though a Roman Catholic, he was a strong Conservative in politics. He died in the fall of 1865, and was buried in the family vault under the R.C. Church, Gatineau-Point. His son Frank O'Hagan, born in 1833 at Bytown, was intended for the Church, but followed a literary career, he edited the *Ottawa Citizen* and *Times*, and died of consumption in 1872, when his remains were placed beside those of his father.¹

¹ *Irishmen in Canada*, by Nicholas F. Davin, p. 318, London and Toronto.

XXV.

OTHER WRITERS IN GAELIC.

Giolla Brighide MacCoinmhidhe (MacConway), a retainer of the O'Donnells, flourished about the year 1353. His poems about seven in number, that have come down to us, and copies of which are preserved, are mostly in praise of the family of the O'Donnells, princes of Tirconnell.¹ To this author is sometimes attributed a poem of one hundred and forty-eight lines, in praise of the Blessed Virgin, beginning “*Fuigheall beanacht brú Muire*”.

Geoffrey O'Clery, wrote about the year 1440, and four poems by O'Clery on religious subjects have been preserved. Brian Roe Mac Conway, a retainer of O'Neills and O'Donnells, also flourished about the year 1440, his poem on Neachtan, son of Torlogh (*an fhiona*, of the wine) O'Donnell prince of Tirconnell, contains one hundred and forty-eight verses or lines beginning “*Ionóa uilliam as uileat*”—“The Ultonians have great respect”.²

MAC AN BHAIRD.

Owen Roe Mac an Bhaird (Ward) chief poet of Tirconnell, died in 1510. A copy of only one of his poems appears to have been preserved. It contains one hundred and thirty six verses or lines on the death of Donald O'Donnell, and begins—“*Leat an adatgri ar ear iuasó*”. “Sloth this night on Asseroe”.³

¹ *Trans. Ibero Celtic Society*, vol. 1, p. xevii, Dublin, 1820.

² *Ibid*, p. cxxvi.

³ Copy in R. I. Academy's collection.

Manus O'Donnell, a poet, flourished about the year 1532. Copies of five poems on different subjects are preserved.¹

About 1554 lived a distinguished poet named Teige Mor O'Coffey, who wrote a poem in praise of Manus, son of Aodh dubh O'Donnell, who it is said gave the poet, a mare for every *rann* in the poem. It contained twenty *ranns*, beginning “Cia me ccuipfinn réas ruipe?” “Who sends the gifts of courtship?”

Fearghal Og Mac an Bhaird died on the 13th March, 1583, he was author of an elegy on Hugh, son of Hugh Duff O'Donnell, consisting of two hundred and twenty lines, and also an elegy on the death of Calbhach, the son of Hugh, containing three hundred and twenty lines, copies are in the library of the R.I.A.

Maolmuire, son of Conula Mc an Bhaird (Ward) flourished about the year 1587.

Five copies of three poems of this author are in the Irish Academy's collection, the first is an address, to Red Hugh, son of Hugh Dubh O'Donnell, Chief of Tirconnell. This was the celebrated Red Hugh O'Donnell, who was kidnapped in Lough Swilly by the English when only sixteen years of age, and carried off in a vessel flying Spanish colours. He was confined in Dublin Castle, where he was subjected to the greatest cruelty.

His sufferings called forth this poem by our author, consisting of one hundred and ninety-six verses, or lines, beginning, “Iomcuir t'áchtuipe a Aoibhuir”—“Support thy great afflictions, O Red Hugh”—Mac an Ward therein encourages his youthful prince to bear up against the perse-

¹ Copy in R. I. Academy's collection (H. and S. collection No. 207), copied by John O'Murrough, of Carrignafear, 1744.

cutions of his enemies, to place his confidence in God, the chastiser of the wicked, and protector of the just.

The second poem appears to have been written after Red Hugh's escape from Dublin Castle; meantime the author had evidently fallen under the displeasure of his prince, with whom he remonstrates, and asserts his faithful servitude. The poem consists of sixty-eight verse lines, beginning "Cneao fuairair oram a Doó", "What hast thou found on me, Oh Hugh".

The third poem of one hundred and thirty four verse lines, is addressed to the Castle of Donegal, and begins "A óuinne éir atá ataeuar" "O castle below, thou art solitary". Red Hugh having dismantled the castle lest it might fall into the hands of the English, against whom he was waging a vigorous warfare.¹

Father Meehan gives J. C. Mangan's translation, consisting of thirty-two verses, from the Irish of Mac-an-Bhaird, addressed to the ruins of Donegal Castle, beginning:—

"O mournful, O forsaken pile,

What desolation dost thou dree!

How tarnished is the beauty that was thine erewhile,

Thou mansion of chaste melody!"²

Duffy O'Duigan flourished about the year 1588, a fine copy of his poem of three hundred and sixty eight verse lines on the history of the O'Donnells is preserved.³

This poem is a chronicle of the kings and princes of

¹ O'Reilly's *Irish Writer's*, p. cxlvii.

² *Flight of the Earls* pp. 606-610.

³ In R. I. Academy's collection.

the Clan-Dalaigh from the year 1199 to 1600, when Hugh Roe O'Donnell had governed the principality during eight years. The O'Donnells derive their descent from the Clan-Dalaigh, and are called *Muintir-Dalaigh*, i.e., Dalaigh's people, from Dalach, their great ancestor, and they receive the name O'Donnell from Domhnall Mor the grandson of Dalaigh.

Another copy of this poem was formerly in the library of the late Rev. Doctor O'Brien, professor of Irish in the College of Maynooth. The poem begins, "Leanam cpmic Clann Dalaigh," "Let us pursue the chronicle of Clann Dalaigh."

The period, bordering on what has been termed the boundary between ancient and modern times, or about the beginning of the seventeenth century, produced many writers, who made the principal events then occurring in the country, the theme of their song and story.

Cuchonacht, son of Malachy O'Daly, addressed a poem, about the year 1590, to his friend and companion Hugh Roe O'Donnell, a copy of which exists in R.I.A. It begins, "Cionnurf do fuiccfinnri doó?" "How could I leave you, Hugh".

Dermot Mac an Bhaird, a contemporary poet, wrote a poem of one hundred and eighty verse lines, as an elegy on the death of Alexander McDonald, son of Conor Roe, Chief of the Irish McDonalds, beginning "Fearoa ar camte clann Dóinnail", "Henceforward mournful are the McDonalds".¹

THE CONTENTION OF THE BARDS.

It was in the beginning of the seventeenth century, that

¹ O'Reilly's *Irish Writers*, p. cxviii.

the *tomairbáð*, or *Contention of the Bards* began, originating with Teige MacDaire, son of Daire MacBrody, the principal poet to Donogh O'Brien, fourth Earl of Thomond.

O'Brien was then under the favourable notice of the English of the Pale, not so the Chieftains of Ulster or Connaught, who were resisting by force of arms, during the reign of Elizabeth, the conquest of their country by the English.

Just as Edmund Spencer extolled Elizabeth in the cantos of the *Fairie Queen*, MacDaire celebrated in song the glory of the house of Thomond, claiming for the O'Briens a superiority over the descendants of the O'Neills, O'Donnells, O'Conors, and the clansmen of Ulster.

This literary contention, embraces in its recitals much of the history of Ireland relating to that particular period, and is expressed in elegant and vigorous Celtic verse. It produced able assailers and defenders on both sides.

Among those representing Tirconnell, we can reckon Luhaid O'Clery, Aodh O'Donnell, Robert McArthur, and • John O'Clery.

LEWEY O'CLERY.

Luhaid O'Clery at this time was O'Donnell's chief bard, and as M'Daire was the leader of the attack on behalf of *Ueac̃ moğa*, or the Momonian clans, so it devolved on O'Clery to be the chief of the defenders of *Ueac̃ chuinn*, or the Connallians. Among the poems, copies of which are preserved in the R.I.A. collection, are the following:—

1. A poem of three-hundred and forty verse lines in defence of Torna Eigeas, the learned poet of Niall of the Nine

Hostages, who flourished about the year 405. O'Clery wrote this poem in reply to the attack made on Torna by M'Daire it begins:—

“Α θαυός να ταΐσαι τόρνα”—“Oh, Taig revile not Torna”.

2. A poem of nine hundred and eighty-eight verse lines (the longest poem written by McDaire on this occasion was one of six-hundred and eighty-eight verse lines sent as a reply to Aodh O'Donnell), in which O'Clery produces much history and many Irish proverbs in support of his cause, it begins—“Ἦο ἐυαλα ἀπ ταγμαρι αταυός”.—“I have heard all you have pleaded, Oh! Taig”.

3 In another poem O'Clery has left recorded that in Tirconnell at that time there were many better poets than himself—yet as they were silent, he (as the poet laureate of his prince) feels it his duty to take up the discussion, this poem contains seventy-two verse lines, and begins—“Ἡα βιορὸ μερε α μερε Ὀαιμε”.—“Provoke me not, Oh! son of Daire”.

4. A poem in continuation of the same subject by O'Clery of one hundred and twenty verse lines, wherein he reviews the contest, and calls on McDaire to desist from his endeavour to elevate above their proper place the characters of those whose cause he has espoused, it begins—“Ἀν ἐκλυνε μέ α μερε Ὀαιμε”.—“Do you hear me, Oh! son of Daire”.

ROBERT MCARTHUR.

Aodh O'Donnell, by his contribution to the contest called forth two poems from Taig McDaire.

Robert McArthur, a Doctor of Divinity and a Franciscan Friar of the College of St. Anthony of Padua in Louvain, contributed two poems to the contest. These were written at Louvain, in vindication of Torna Eigeas, whose credit as a writer had been assailed by McDaire, chiefly because he assumed Torna was a pagan. The Rev Franciscan contends that Torna was a Christian, and supports that position by the praise he extends to Torna in his poems, and is supported in this view by Colgan.¹ Dr. McArthur's first poem consists of one hundred and forty verse lines, beginning—"Meapa a tair̃g rõt̃aghar̃ f̃ém"—"Worse, O Taig, thyself hast pleaded".

The second poem contains seven hundred and eighty-four verses which was a reply to McDaire's poem of two hundred and fifty-two verses in which he tells the Rev. Franciscan to attend to the duties of his order, as he considered it unbecoming in a clergyman to meddle in other matters, Dr McArthur defends himself against the illiberality of McDaire, the poem begins—"Se f̃aoil̃ tu tair̃g nac Deap̃na". Though you think, oh Teige, it will not do".

ECLIPSE.

The onward wave of foreign encroachment, at length broke into Ulster during the latter days of Elizabeth, when the native princes were forced to find safety by flight.

The song of the Bards winged its course to other shores, and followed in the train of the princes of Tirowen and Tirconnell, when they sailed away from Rathmullen. The next note we hear by a bard of Tirconnell, is one of sadness

¹ O'Reilly's *Irish Writers*, p. xxv.

from the Capitol at Rome, addressed there to Nuala O'Donnell, and which has been translated into those words of touching pathos by James Clarence Mangan, beginning "Oh! woman of the piercing wail!"

Here an eclipse extinguished the literary efforts of the native bards, who had to seek for themselves in the fastnesses of the mountains, a place of safety and retreat.

Yet Celtic literature in the form of legends and story-telling, still survived in the northern and western districts of Donegal.

Away in the recesses of the mountains the *Senachie*, discoursed in the Celtic tongue, and still during the winter nights recites at the fire-side the stories of the past.

In Inis-Owen, during the first half of the present century, chiefly in Clonmany and Malin, poetical fragments were found to exist among the people, who frequently repeated Celtic verse. The mountain herds sang these national stanzas, which were of a kind similar to the celebrated *Rans des Vaches*,¹ sometimes they were recited in the form of question and answer after the manner of the Ossianic poems.

Mr. William Larminie,² has collected in Tirconnell around Malinmore, in Glencolumbkille, and taken down phonetically about fifteen different stories from Patrick Meenahan, and from several other persons, in the district of Glencolumbkille, he was furnished with about ten more, as well as one at Nairn.

Two of these stories have been reduced into modern Celtic, and published under the headings—"The Three Questions",

¹ *Statistical account of Cloncha*, by Rev. E. Chichester.

² *Glaulua*, etc., and other poems.

and “Niall O’Cearbhuidh”, among a number of other Celtic stories, in the *Leabhar Sgeulaigheachta*, or, ‘Book of Story-telling’, by Douglas Hyde, LL.D.¹

Reference has been recently made to Donegal Folklore by Mr. Curtin in a publication produced under the sanction and at the expense of the American Government. Mr. Curtin, a few years ago made a circuit of Ireland, and has given his recollections of Donegal in the pages of the volume referred to.

XXVI.

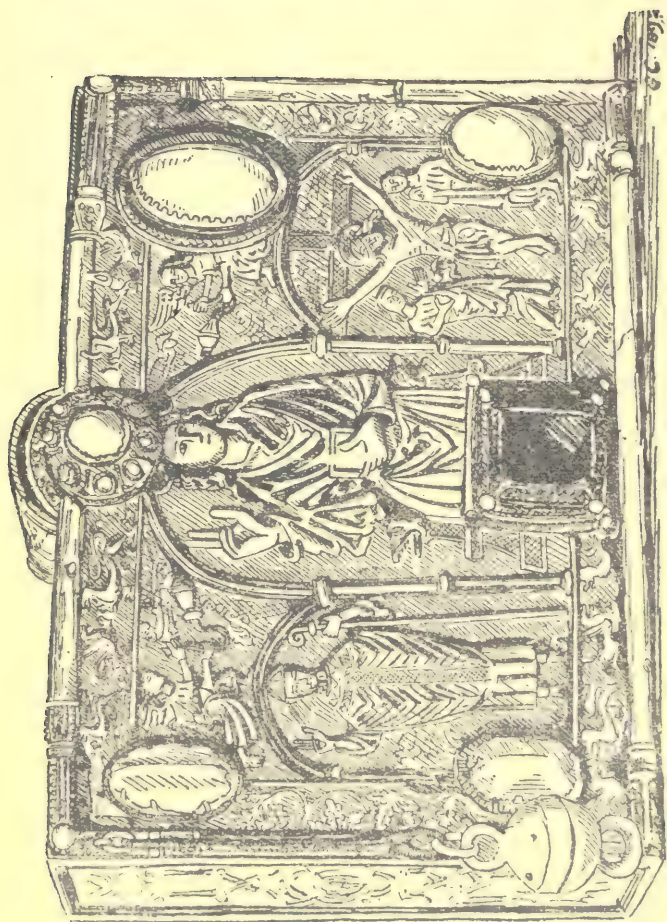
THE CATHACH.

The respect entertained for copies of the Gospels by the ancient Irish has been strikingly shown in the care they bestowed on their preservation. They encased them within shrines that soon acquired veneration, as depositories of Holy Writ.

These copies were placed in boxes, generally made from the wood of the yew or oak, which were afterwards enshrined in cases of metal work of brass or copper, plated with silver and richly gilt. They were embossed with Scriptural devices, the effigies of saints or bishops, and ornamented with settings of polished crystals, amethysts, lapis-lazuli, and other gems.² We give a view of the Cathach as it now appears from a recent drawing by Mr. George Coffey, M R.I.A

¹ (Dublin 1889).

² Betham’s *Antiquarian Researches*, vol. 1, p. 20.



cathach.

Among the reliquaries formerly held in high veneration in Ireland, there are none that possesses a greater interest

for the descendants of the Clan-Conaill than the Cathach, or "Book of Battles", belonging to the O'Donnells. It contained a copy of the Psalms, believed to have been actually traced by the hand of St. Columkille, the patron saint of Tirconnell.¹

O'Curry's translation from Manus O'Donnell's *Life of St. Columkille* gives an account of how this transcription of the Psalms was produced.

On one occasion St. Columkille paid a visit to St. Finnen, of Dromfinn in Ulster, during which visit he borrowed St. Finnen's copy of the Psalms. Being desirous of obtaining a copy of the book, and fearing if he asked liberty to make one he might be refused, he remained in the church daily after every one had left, during which time he made a hurried copy, but not before he was observed by one of St. Finnen's people, who reported it to the saint; Finnen took no notice of the matter till he found the copy had been finished, and he then sent to Columb for it, alleging that as the original was his, and he had given no permission to copy it, the surreptitious copy was likewise his by right.

St. Columkille refused to comply with the request, but offered to refer the cause of the dispute to the king Diarmid MacFergusa Gerrbhcoil; St. Finnen consenting, both presented themselves before the king at Tara, and stated their case. It was on this occasion the king gave the decision that has ever since remained an Irish proverb, "le gach boin a boinn",—i.e., "to every cow belongeth her little cow (calf)".

¹ O'Curry's *MS. Materials*, p. 321. (Dublin 1861).

ST. COLUMKILLE'S PENANCE.

This decision displeased St. Columkille, who had in addition received an insult from the king, arising out of the death of a son of the King of Connaught, and having related the whole to his kinsmen of Tirconnell, the battle of Culdreime took place in consequence. It was in sorrow for having brought about this battle that St. Molaisi of Devenish, passed upon St. Columkille the penitential sentence to leave Ireland, and never again to see it! St. Columkille performed his penance in the most rigorous manner, and departed forthwith to Iona, then an obscure island, but which, from his presence and the monastic institution he established thereon, soon became the glory of Western Europe.¹

Dr. J. H. Burton, says—"not only do we find Saint Columba's own name obtaining an influence so prevalent in Scotland as to outlive the Reformation and all other ecclesiastical revolutions, but many other Irishmen who, either followers or fellow-labourers of his, have obtained a permanent hold on Scottish local nomenclature and tradition".²

The copy of the Psalter called the *Cathach*, from the Irish word "cath", a battle, was preserved with great veneration among St. Columkille's kindred, the O'Donnells of Tirconnell. Hereditary custodians of the *Cathach* were appointed in the persons of the Mac Robartaighs of Ballymagrorty, near Donegal.

The present casket, *cumdach*, or covering of the *Cathach*,

¹ O'Curry's *MS. Materials*, p. 328-331.

² *Hist. Scotland*, by J. H. Burton.

was made by direction of Cathbarr O'Donnell, chief of the Clan-Connail towards the close of the eleventh century; a record still partly legible in Irish, is graven on three sides on the margin, of the under silver plate of the casket—

Oμπτ το Cathbarrι ua Domnaill lαρι
 ηθερναο in cumtach [ρα]
 1 Το Sittriuic mac meic Aeda το ηυgne
 1 Το Dom[naill] mac ηοβα Rταις το Comariba
 Cenanra lαρ 1 ηθερναο—i.e.,

“Pray for Cathbarr O'Donnell, for whom this casket was made; and for Sittric, son of Mac Aedha, who made it, and for Donald Mac Robartaigh, successor [of St. Columba as abbot] of Kells at whose house it was made”.¹

The Annals tell of an engagement in 1497, between the O'Donnell's and The MacDermott, when the *Cathach*, was captured by the latter, and its custodian McRoarty slain, but two years subsequently it was regained by the O'Donnells.

The *Cathach* was preserved in the church of Drumholme, as we learn from Colgan “ubi illud celebre reliquarium S. Columba quod *Cathach* appellatur”.²

Of the names on the *Cathach*, i.e.—Donald Mac Robartaigh or O'Rafferty, died in the year 1098, and Cathbarr O'Donnell died in the year 1106.³

¹ *Account National MSS.*, by John T. Gilbert, p. 8. (London, 1884)

² *Trias Thaum*, p. 495 a. n. 61.

³ O'Curry's *MS. Materials*, p. 331.

CONTENTS.

The contents of the Cathach as described by Sir William Betham, by whom the case was opened, consisted of a wooden box very much decayed enclosing portion of a vellum manuscript of the Psalms, that originally had evidently been stitched together; but the sewing had altogether disappeared. On one side was a thin piece of board covered with red leather, it was so much injured by damp as to appear almost a solid mass; by steeping it in cold water Betham was enabled to separate the membranes from each other, and by pressing each separately between blotting paper at length succeeded in restoring what was not actually decayed to a legible state.

The *MS.* had originally been about nine inches long and six inches in width. It had received the greatest injury at the beginning, as all the membranes up to the thirty-first psalm are gone, and the few first of those which remain are much decayed; but they gradually improve till the last thirty have only lost their first and last—or top and bottom lines. The last membrane contains the first thirteen verses of the One Hundred and Sixth Psalm. Betham says he collated several of the Psalms with the Venetian vulgate and found them to agree almost verbatim. From the depth of the box it would appear as if it had been prepared for receiving the whole Psalter.

Connel O'Donnell, brother to the possessor of the Cathach at the time, along with Sir Capel Molyneux, was present when its contents were examined by Betham.¹

THE SHRINE.

The shrine, or covering of the Cathach, is a brass box nine and a half inches long, eight inches broad, and two inches thick; an exact representation of the top—reduced in size—appears in *Betham's Researches*, which we reproduce; ¹ it consists of a plate of silver richly gilt and chased, and rivetted to one of brass. This plate is divided into three compartments, or rather arches of the Irish form, supported and separated by clustered columns. In the central compartment is a sitting figure supposed by Betham to represent St. Columkille with hair flowing over his shoulders, holding up his right hand as in the act of imparting a blessing; the third and fourth fingers are folded down, in his left hand he has a book reclined against his breast; whilst at his feet is a square in the form of a Cumdach or case that originally contained some relic in the space beneath, which is now vacant. The arms of the chair on which the figure is seated appears with carved grotesque heads. In the right compartment is the full length figure of a bishop, clothed in pontificals with his mitre on, and grasping a crozier in his left hand, whilst his right is raised to bless, having the third and fourth fingers likewise folded. In the third compartment is a representation of the crucifixion; with a glory around the head, with figures of the two Marys—one on each side of the cross; above the arms are engraved two doves—these figures are chased in relief. Over the right arch is a chased figure of an angel swinging a censer or thurible, under which is engraved the figure of a priest holding what

¹ *Ibid*, plate vii.

Betham describes “as something like a basket”, but what is in reality a chalice held in his right hand resting on a small altar, the priest is fully vested. Above this is a grotesque figure partaking of the form of what the Ulster King of Arms calls “a wyvern in heraldry”. Over the



TOP OF THE CHALICE.

left arch is a similar figure of an angel with a censer, above which is a figure like a wyvern with a human face, underneath is the figure of a griffin. A chased border about three quarters of an inch in width proceeds around the whole box; on the top and bottom of which are grotesque figures—wyverns, cocatrices or lions, whilst on the sides are representations of oak leaves and acorns. In each of the corners is a setting of rock crystal, in the centre, at the top over that part called “the Tabernacle” by Betham, is another crystal setting enclosed by ten gems—a pearl, three small shells, a sapphire, and amethysts—all in the rough. Affixed to the right side, near the top of the box, suspended by a curious flexible chain, is a censer on which were engraven an inscription in Gothic characters, but from age and wear has been so defaced as not to be at present decipherable.

Betham, considered the silver-plate just described, although very ancient, to be more modern than the sides and other parts of the box, to which he also considered it to be inferior in workmanship. The brass-plate to which it is rivetted is perforated with regular shaped holes, as if some ornaments had previously been fastened to it, but which serve no use in reference to the present plate.

The bottom of the *Cathach* is of brass plated with silver exactly like—to speak heraldically—the third and fourth quarters of Dimma’s box that contained “*The Booke of Dimma*,” now in the Library of T.C.D.¹ This reliquary also contained a copy of the Evangelists, the story of how they were miraculously written is given by Colgan.²

¹ Gilbert’s *National MS.* p. 21.

² *Acta Sanctorum*, pp. 16 and 17.

The Irish inscription round the ring of the plate of the Cathach as given by Betham, differs but slightly from O'Curry's reading, previously quoted.

The sides and ends of the Cathach are of brass, consisting of eight pieces with four connecting plates in the form of hinges.

A remarkable feature is a semi-circular piece of wrought silver, divided into four compartments by three ornamental silver wire pillars, all richly gilt, which is centrally attached to the Cathach on the front. Betham supposes this represented the tabernaculum where the priest deposited the Host on the altar.¹ Respect for the sacred character attached to the Cathach by the O'Donnells, is increased when it is seen that it was used as a tabernacle, in the manner that the Jews in their journey from Egypt used the Tabernaculum that contained the Ark of the Covenant. At the bottom is a silver plate on which the symbolical letters, *I.H.S.* are engraved and richly gilt in Irish characters.

On the right of the tabernacle, are four, and on the left six, oblong compartments divided in pairs, one above the other and surrounded by silver borders. The centre being richly inlaid with pure gold and chased, the back is likewise divided into fourteen compartments, the interior being also inlaid with gold chasing, the gold inlaying of two of the compartments is gone, and in four of the others it is injured. The four outer compartments, were plated with silver and chased artistically into forms of leaves and flowers. Between each pair of the compartments are three silver rivets with rounded heads.

The two end plates have been richly enamelled, and on which is a silver serpentine pattern, but very little of the enamel now remains. At each of the four corners is a hollow pillar by which the top of the box was fixed to the body by four thick pins with silver heads, contrived so that the top could be removed at pleasure.

The Cathach is different in this respect from all other Irish reliquaries of a similiar kind, the purpose for which this access was provided would we believe not be, as Betham surmises, "to get at the *MS.*" but as a place for depositing some sacred relic, when the Cathach was carried into battle as a standard.

Colgan, writing in 1647, alludes to the Cathach as being then in Tirconnell, it subsequently came into the possession of Daniel O'Donnell, a direct descendant of Aodh, brother of Manus O'Donnell, chief of Tirconnell, who died in 1563, by whom a biography of St. Columkille had been compiled early in the sixteenth century.

Colonel Daniel O'Donnell raised a regiment for James II., adhering to the cause of his king, after the treaty of Limerick, he entered the service of France, where he distinguished himself from Luzzara to Malplaquet.

The rank of brigadier in the French service was conferred on Daniel O'Donnell in 1719.¹ The Cathach went with Brigadier O'Donnell to the Continent; and in 1723, he had the casket repaired providing it with a frame case engraved with the O'Donnell arms and the following inscription.—

"Jacobo 3 M[agnae] B[ritanniae] Rege exulante,

¹ Gilbert's *National MSS.*, p. 9. See *Inis-Owen and Tirconnell* (1st series; chap. xxvi.

Daniel ODonel In Xtianisso. Impo. Præfectus
 Rei Bellicæ Huiusce Hæreditarii Sti Columbani
 Pignoris Vulgó Caah Dicti Tegmen Argenteum Vetustate
 Consumptum Restauravit Anno Salutis 1723".

Brigadier O'Donnell died at St. Germain-en-Laye, in 1735, without issue, and by his will directed that the Cathach should be given to the head of the O'Donnell family whenever claimed.

FOUND IN BELGIUM.

The Cathach was found in a monastery in Belgium by a late abbot of Cong, who learning of the nature of Brigadier O'Donnell's will, told Sir Neal O'Donnell about it on his return to Ireland. Sir Neal, who believed himself to be "The O'Donnell", applied for the relic through his brother Connell then in Belgium, who succeeded in obtaining it for Sir Neal, though Lewis O'Donnell of Ross, (in Mayo) was unquestionably senior to Sir Neal.¹

Connell, during the short peace of 1802, was present when Betham opened the Cathach after its arrival in Ireland. Mary O'Donnell relict of Sir Neal commenced proceedings in Chancery against Betham for having opened the Cathach without permission. J. J. Gilbert, F.R.S., has produced unquestionable testimony on most of the National reliquaries and manuscripts belonging to Ireland, and he has presented this in a form that is no less agreeable, because of its truthfulness and Irish sympathy.²

¹ O'Donovan's *Four Masters*, p. 2400. (Dublin, 1848).

² *National MSS. of Ireland*, (London, 1884). *Appendix Fourth Report of Royal Commission on Historical MSS.* (London, 1874)

For some years past the Cathach and its casket has been deposited in the Museum of the Royal Irish Academy, Dublin, by its then owner Sir Richard O'Donnell. With his permission the fac-similes of four of its pages are produced by Gilbert.¹ On the decease of Sir Richard in 1878, the Cathach was inherited by his son and successor, Sir George O'Donnell, Bart., recently deceased.

Whether this Psalter is that which was begun by St. Columkille, just before his death, and finished by St. Baithen of Taughboyne, his successor, in the Abbacy of Hy, or another copy, written entirely by the saint himself—as it is mentioned by Adamnan, he had transcribed many books of hymns—is a question too difficult for solution; but that it was written by him there are good grounds to believe.²

The word *Cathach* is interpreted by Colgan, *Praeliator*, a warrior or fighter. Dr. Reeves also gives many particulars connected with the Cathach.³

It is very questionable if the seated figure of the central compartment of the Cathach, was ever intended to represent St. Columkille, as stated by Betham. The figure of the saint, as it appears on the last page of a small quarto manuscript on vellum, of the early part of the ninth century, preserved in the library of St. Gall, represents St. Columkille in the attitude of prayer with raised hands and tonsured head,⁴ not with long flowing locks descending about the shoulders, as the seated figure appears on the Cathach.

¹ *Fac-similes, National MSS.*, plates iii. and iv.

² *Betham's Researches*, vol. i, p. 120.

Reeves' *St. Columba*, pp. 319-320.

⁴ *Ibid*, plate 5.

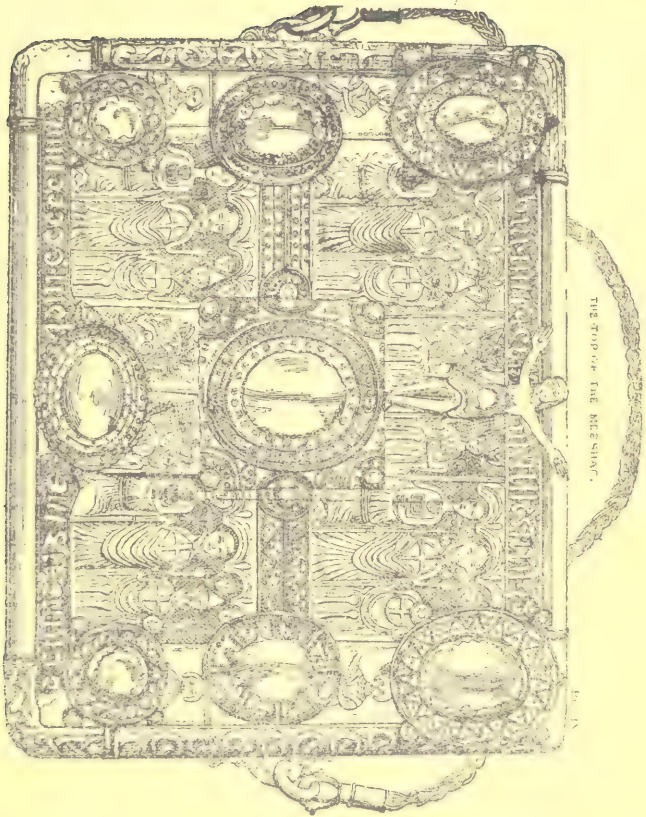
The figure on the Cathach was probably intended to represent the Saviour, and the figure of a bishop on the right was likely intended to represent St. Columkille; a female figure in the act of supplication appears on the bishop's right hand, with the figure of a dove immediately over her raised hands, an almost obliterated inscription, not heretofore referred to, may be seen on the diminutive censer attached to the Cathach; several of these details appear to have escaped Betham's observation.

XXVII.

mIOSACH. (THE MISSAGH).

At a meeting of the Irish Academy held on the 13th June, 1853, Dr. J. Henthorn Todd exhibited an ancient reliquary, formerly held in great veneration in Inis-Owen. It was named the *Meeshac*, by Vallancey, who says—"Mr. O'Donnell of the Barony of Inis-Owen, informs me, there was in the hands of the Rev. Mr. Bernard of Fahan, a precious box set with stones called in Irish *Meeshac*, a word supposed to be Hebrew and to signify a vow. This is ornamented with a crucifix and the twelve apostles".¹ Sir William Betham gives a plate representing the top of the *Meeshac*, a copy of which is here reproduced, following Vallancey in the name, he says, "when this valuable and venerable relic came into my hands it had all the appear-

¹ *Collectanea de Rebus Hibernicis*, by Col. Chas Vallancey, vol. iv. pt. 2, p. 16 (Dublin, 1784).



ance of having long been in a damp place or buried in the earth, the rich tracery work of the settings and the chased silver plating were not perceptible from the thick coating which covered its "surface".¹

¹ Bethams *Irish Antiq. Researches*, vol. i. p. 213.

“Brian mac Brian O’Muirguissan covered me Anno 1534”.¹

Dr. Reeves in his notice of the *Miosach* gives the following, which makes a slightly different rendering to that given by Dr. Todd.

brian mac brian i muirguissan o
o cum’daig me A. D°. m°cccc°xxxiiii.

“Brian son of Brian O’Muirguissan covered me Anno Domino 1534”.²

THE INQUISITION, 1609.

Apart from its having been obtained at Fahan, the above inscription at once connects the *Miosach* with Inis-Owen. An inquisition was held at Lifford on the 12th September, 1609, in the reign of James, I. In the language of Sir John Davies then the king’s attorney-general, among other things it was found by eighteen jurors present, one of whom was Donagh O’Morison, that “the said jurors doe upon their oathes, further say that in the said baroney is the parishe of Clonnemanny, conteyninge in the whole five ballibetags and a halfe, everie ballibetaghe consisteyne of fower quarters, whereof there are six quarters of church land, and that of the said six quarters, three quarters were given in Cullimkillies tyme, and that the lord busshop of Derry hath and receaveth, in right of his busshopricke out of tooc of the said quarters, such and the like rentes proportionable as out of the herenagh land in the parishes above menconed and [other parishes of Inis-Owen] that the third

¹ *Proc. R. I.A.*, vol. 5, p. 465.

² Reeves’ *St. Columba*, p. 328, and Reeves’ *Colton’s Visitation Diocese of Derry*, p. 46 (Dublin, 1850).

quarter, named Donally is free to Donnogh O'Morreessen, who is the abbots corbe and the busshop of Derrie's herenagh of those three quarters; and the said jurrors do further say uppon their oaths, that the other three quarters of the said six quarters church-land were given by the O'Doghertie's and O'Donnells to Columbkil as a dedication towards his vestiments when he went to warre which said three quarters, together with the said other third quarter [Dunally] being free, were given to the ancestors of the said Donagh O'Morreesson, who in those daies were servants of Columkill and are now in the possession of Sir Ralph Bingley knight, and that the said herenagh paid unto the said busshop of Derry out of the bisshops thirds of the tiethes of the said landes the yearly pencon of ten shillings English, and was antiently accustomed to collect all the busshops duties throughout the whole barony of Enisshowen and they also say that in the said parish of Clonnemanny there is both a parson and viccar presentative, and that the tiethes of the said parishe are paid in kynde, one third parte thereof to to the parson, one other third parte to the viccar and thother third parte to the herenagh, and that they are to repair and mainteyne the parish church equallie betwixt them as before, and that in the said parishe are six gortes of glebe, whereof three gortes belonge to the viccar, and thother fower [three, unless Dunally is here included as a gort] gortes to the keeper of the MISSAGH, or ornaments¹ left by Columbkille".²

¹ Dr. Reeves followed the interpretation that the *Missach* as given by Sir John Davys as "ornaments" being plural of *maire*-an ornament, and not derived as the form of the word would indicate, from *mair* a month. *Life of St. Columba*, p. 329.

² *Inqui. Rot. Conc. Hib.* vol. ii. (Ultonia) No. v.

From the foregoing extract, it appears Donnogh O'Morreesen belonged to the *Finead Fine Duthaig*, or hereditary family, and was the *Herenach*, or representative steward of the Bishop of Derry, over the monastic and church lands of Clonmany, having a share in the property of the *Fine*, or family¹ of tenants belonging to the lands. At this time the keeper of the *Miosach*, the descendant of Brian O'Morreesen by whom it was covered in 1534, must have been Donagh the Grand Juror of the Inquisition of 1609, and most probably Brian's grandson.

Betham has been unable to give the history of the circumstances whereby the *Miosach* came into the hands of Dr. Thomas Bernard, eldest son of the Protestant Bishop of Derry. At the time O'Donnell informed Vallancey, the *Miosach* was then in the hands of the Rev. Mr. Bernard of Fahan, who was made Dean of Derry in 1769,² and afterwards Bishop of Killaloe and Limerick, where he died in 1806. A Rescript from Pope Martin V. mentions a *Melrach O'Muirgiussan* as late perpetual vicar of Fahan, *circa* 1430. Prior to this, at the date of Primate Colton's visitation (1397), when the see of Derry had become vacant by the translation of Bishop John Dongan in 1395, to the See of Down, we find *Magister David O'Morysan*, present as one of the members of the chapter of Derry.³ Whether the *Miosach*, was in the hands of one of the O'Morysans at the time Dr. Bernard became its possessor is uncertain; however when seen by Betham, though it had been held in

¹ W. K. Sullivan's *Intro. Manners and Customs*, by O'Curry, vol. 1, pp. 577 and 583. (Dublin, 1873.)

² Ordnance Survey of Derry, vol. 1. p 69.

³ Reeves' *Colton's Visitation*, p. 45.

great veneration he states—"when it came into the hands of those who had more curiosity than veneration for it as a religious or historical relic, it was very injudiciously and violently opened, much injured, and possibly its contents demolished".¹

FROM FAHAN TO RATHFARNHAM.

After Dr. Bernard's death, the *Miosach* was offered for sale along with his library in Dublin, but such was the apathy of the public at that time—just after the Union—to these invaluable relics of Irish antiquity, that it found no purchaser, and was bought in by the auctioneer Mr. Vallance, from whom it passed to Mr. John Fleming Jones, auctioneer, who sold it to Sir William Betham.² The latter presented it to a former Duke of Sussex, at whose sale in London it was bought by Mr. Rodd, a bookseller, for the sum of £20. Sometime after, Mr. Rodd made mention of it to the late Dr. Henthorn Todd, as a piece of antiquity supposed to be Irish. Dr. Todd at once recognized it as the *Miosach*, and he purchased it for Lord Adare, late Lord Dunraven, who presented it to the Protestant College of Saint Columba, Rathfarnham, near Dublin, in the year 1843.³ Dr. Petrie in a letter giving an account of the *Miosach*, quotes also from an ancient historical tale called *The Death of Muircertach Mac Erca*, an Irish MS. in T.C.D. that has been translated, and which refers the *Miosach*, to St. Cairnnech, as previously quoted from O'Curry.⁴

¹ Betham's *Researches*, vol. 1 p. 218.

² Betham's *Researches* vol. i., p. 219.

³ *Proc. R.I.A.*, vol. 5., *Paper* by Dr. J. H. Todd, pp. 461-466.

⁴ Reeves' *Columba*, p. 329.

BETHAM'S DESCRIPTION.

Betham describes the box or case of the *Miosach* as being ten inches long, by nine inches broad, and three inches thick ; from each side is a kind of staple on which is a ring with a swivel attached to a brass chain about three feet long, which he supposed may have been used to suspend the box at the altar, or around the neck of the person who should carry the reliquary in time of battle, as was intended, when bequeathed by St. Cairnech. The *Miosach*, conversely to the *Cathach*, consists now only of the case, the *MS.* that, no doubt, it formerly contained is gone. The sides of this box are brass plates, and have been inlaid with silver and enamelled after the manner of the *Cathach*. The bottom is of brass, gilt, cut into crosses exactly similar to the *Cathach* in pattern. A vacancy was left on one of the sides for the insertion of the *MS.* The wooden case, of which the outer plates are but covers, was cut from a solid piece of yew of the hardest description of wood, hollowed out to make a case for a book, open on one side like that of a folded map, the back being about an inch and a half thick. The open side had been filled up with a piece of oak, the whole had been closed by a brass plate like that which covered the other side.¹

Betham in describing the ornaments that adorn the top of the *Miosach*, says—"The twelve figures, which have been mistaken for the twelve apostles, are on four plates of silver, each containing three figures, and are repetitions of each other".² This can be at once observed by an examination of the engraving prefixed to the description.

¹ Betham's *Researches*, vol. i., p. 218.

² *Ibid*, p. 215.

In the centre of each of the four groups is a standing figure of a bishop, or priest, bearded and tonsured, with head uncovered, holding in his right-hand a crozier, with his left hand raised in benediction—with what Betham considers a remarkable difference that the third and fourth fingers are not bent down, so as to make the first and second fingers with the thumb represent the Trinity, instead of which he considers that the whole palm and hand are exhibited—and says the thumb is placed on the wrong side of the hand. This description of Betham appears doubtful; the thumb is shown on the interior of the left hand, where it ought to be, and but three of the fingers are raised—on the breast of this central figure is a cross, extending over the whole front of the vestment, of which it forms a part, with the collar that stands up about the neck on each side, the robe beneath hangs down in folds over the gown in front. The head or crook of the crozier appears as if ornamented and set with precious stones. The figure on the right is that of a female in a flowing robe treading on a dragon.

On the breast of the female figure is a cross surrounded by a circle, below which is a figure of an ornamented book supported by her left hand. In her right hand she holds a staff on the top of which is a cross.

The figure on the left is that of a mitred abbot, Betham says—"a priest in a sitting posture with a cap on his head shaped like a mitre". This figure has a cross on the breast of the same form as that on the vestment of the central figure, he holds a staff in his right hand, surmounted by a cross, with his left hand raised in benediction in a similar manner to that of the central figure, his legs from the knees appear to be bare and support the folds of his garments,

behind him appears two human faces, one on each side of his head.

At the top in the middle of the plate is a central figure of our Saviour, in brass, plated with silver, with arms extended as in the crucifixion, but without a cross, the figure being fixed by the hands and feet to the case of the box of the *Miosach*, the head and left hand projecting to the top of the rim. On each side is a sitting figure of the Virgin, seated under a canopy wearing a three-pointed crown, holding on her knee, embraced by her left hand the infant Jesus: on the clothes of the child is the figure of a triangle with a cross surmounting the covering of the head. The right hand of the Virgin is elevated, having three of the fingers raised as in the other figures.

There are eight sets of polished egg-shaped rock crystals on the plate, the largest being in the centre, underneath the figure of the Saviour, one at each corner, one at each side, and one at the bottom. Each of the corner settings, and that in the centre had around them small settings of lapis lazuli and other stones.

Above and below the two side crystals are small silver plates with a figure of a bearded man, his right hand extended as if in address, with his left across his body.

Betham suggests they may have been intended for the four Evangelists. The Irish inscription is on plates of silver in relief at the top and bottom of the *Miosach*.

Those who attempted to ascertain the contents of the *Miosach* had commenced their operations at the back, and after breaking the brass plate across, they had cut away the box, and broke it into pieces in such a manner that Betham says he found it impossible to restore it. Very long brass

pins had been driven in to secure the plates, which if the *MS.* had been within must have passed through it. The workmanship of the settings is described as remarkably good, and are considered as belonging to a more recent date than the plates of the figures which they partly hide; the plates of themselves cover the box without the settings. The same remark applies to the *Cathach* and *Dinmas* box.

Under the central setting was a small square piece of vellum on which was a seal of wax, but so flattened, as to obliterate the impression if it ever had one on it.¹

COLLECTORS OF DUES.

The O'Morresans, as keepers of the Miosagh and collectors of ecclesiastical dues, may have resided in the vicinity of Fahan, "being anciently accustomed to collect all the bishop's duties throughout the whole barony of Inis-Owen". O'Morreeson in the inquisition is credited with rental of 20 pence yearly out of Cooly near Moville.

The *Miosagh* may therefore have been one of the numerous relics of Fahan-Mura, mentioned by Colgan, who says—"There were also extant there until recent times several reliques of St. Muranus, and of other saints, who inhabited the same place, but how much of them have escaped from the fury of the heretics and may have been preserved to the present time is altogether unknown to me [then he adds, parenthetically, exhibiting a feeling remembrance for his native hills] (who am now living in Belgium at a great

¹ Betham's *Researches* vol. 1, p. 217. The Book of Colum Cille, called the *Book of Durrow*, is a copy of the New Testament, now in T.C.D., is said to have been written about 550, by St. Columkille.

distance from my native land) though I was formerly intimately acquainted with this very place".¹

The *Four Masters* record under the year 1516, the death of the herenagh, Nial O'Muirghesa. O'Donovan renders this name into O'Morrissy; again under the year 1545, the Annals record the death of Pierce O'Muirghesa, a master of schools and general lecturer to the men of Ireland, a man who had performed many charitable and pious acts.

The name of Morresan, or O'Morrison as now anglicized—is of frequent occurrence in Inis-Owen. Rev. Edward Loughrey, P. P., Dungiven, a native of Clonmany, informed the Author that there is still a family bearing the name of Morrison living at Straid near the glebe of Clonmany, whose ancestors he had heard were *Termoners*. The name of O'Morrison was also traditionally remembered in the vicinity of Fahan, by some of the older people of the district, when questioned on the subject by the writer.

XXVIII.

ECCLESIASTICAL BELLS.

Bells are known under the Latin names of *Campanæ*, *Nelle*, and *Cloccæ*, *Cloche* in the French Language, *Clocc*, or *Clug*, in the Irish, and by *Clug* in the Scotch Gaelic.

¹ *Acta Sanctorum*, xii. Martii, p. 557, O'Donovan's MS. translation, *Ord. Survey Letters*, Buncranagh, August 26th, 1835.

The art of casting metal in a mould is very ancient. Before the time of the Romans, the Jews had applied the principle to bells. But with them the tintinnabula, and clock-bells in use, were of small dimensions. To the Catholic Church the honour is due of having considerably increased their use and dimensions.

The Church consecrated bells to the service of religion, and raising them between earth and heaven, caused them to give expression to joy and sadness, and to render solemn homage to God.¹

The bell so far as it is connected with religious service, is essentially Catholic, both in extension and invention. Religion consecrated it by a particular ritual, thereby attaching to it an efficacious virtue.

— The erudite and critical Jean Baptiste Thiers, in a dissertation on bells, has cleared up many divergent issues.² He disputes the generally accepted theory supported by many ancient authors, that bells had their origin in Italy, where it is said, they were invented at the time they began to be named after the city of *Nola* in Campagna.³

Pierre Messie, a Spanish gentleman,⁴ says that—"Saint Paulin was the first who introduced into his church and epis-

¹ *Dictionnaire D'orfèvererie* by M. L'abbé Texier, *Tomè unique*, p. 390, Paris 1857.

² *Traite des Cloches*, Paris (1781) et *Troisième et Dernière Encyclopédie Théologique*, pp. 390-440, Paris (1856).

³ Among other writers are the following who ordinarily give to the Italians the glory of the invention of bells, i.e., *Walafride le Louche* abbe de Richenan, *Auseline*, Bishop of Havelbourg in Germany, *Honoré*, priest of the Church of Autun, *Guillaume Darand*, Bishop of Mande, *Binsfeld* suffragan of the Archbishopric of Trèves. *Jean Funger and the President Selve*.

Ibid, p. 392.

copal residence the use of bells, which since his time have been used by every Christian people as a necessary adjunct", and that they came from *Nola*, the Latin equivalent for bell.¹ President Duranti, says—"Campana, a bell, is named after Campania, an Italian province, and that Nola in Campania is the place where they were first fabricated."²

Cardinal du Perron and M. de Pericard, bishops of Evreux, also support the belief that bells were invented at *Nola*, in the kingdom of Naples, and in the province afterwards named Campania, from whence the Latin name for bells, is derived from Nola the name of the city.³

M. Grimaud, Doctor in Theology, of Bordeaux, also testifies to the belief in Nola of Campania, as the original place of invention, which he has set out in a *Traite des Cloches*, appended to the end of his *Liturg. Sacrée*.

M. Souchet, Canon of Chartres, says the same in his *Observations on the Life of Bernard de Tiron*.⁴

But this testimony appears not to have satisfied Thiers, and he gives two reasons for his dissent. First, because, he says, bells existed a long time before they were used in Italy, and he instances the High Priest Aaron, who lived fifteen hundred years before our Saviour, "who had *grenades* (pomegranates) at the foot of his robe of the colour of the hyacinth, trimmed with 'sonnettes', small golden bells that sounded when he entered into and departed from the sanctuary".⁵ These small bells are also mentioned in the

¹ *Divers. lecons*, p. 2, c. 9.

² *De ritibus eccles.* (Livre 1, c. 22, Note 1).

³ "*De Campan. instit. usa ac benedict.*" (§ 4, p. 4).

⁴ (c. 8, p. 177.)

⁵ *Exodus*, xxxviii, 33, 34 and 35.

Book of Ecclesiasticus,¹ and Josephus describes them in the antiquities of the Jews, as small hanging *tintinnabula*, or bells.² Their number have been variously stated, Saint Prosper estimating them at fifty, and Saint Jerome at seventy-two, Saint Clement of Alexandria believed they were more numerous. Thiers quotes at full length from Saint Cyrille of Alexandria,³ and says Nola was not built till 770 years before the Christian era.

Secondly, he says the orator Cecilius, who lived in the time of Augustus, employs the word Nola, not for a bell, but in the sense of a loud-talking woman.

The first author who gives Nola as the equivalent Latin for bell, is the Christian poet Rufus Festus Avienus, who flourished not under Diocletian as Crinitus has written,⁴ but under Theodosius, as is mentioned by Ramirez de Prado.⁵

Here is what is said of a dog addicted to stealthily biting, to whom his master had attached a small bell, suspended from his neck, to the end that those he passed might be on their guard.

"Hunc dominus ne quem probitus simulata lateret
Jusserat in rabido gutture ferre *nolam*, etc".

(Ruf. Fest. Avienus, *fabula*, 7).

¹ (xlv, 10, 11) ["10. He put upon him a garment to the feet, and breeches, and an ephod, and he encompassed him with many little bells of gold, all round about". 11. That as he went there might be a sound and a noise made that might be heard in the temple, for a memorial to the children of his people".]

² *Antiquites Judaïques*, (L. iii, c 8, n. 11.)

³ "*De adorat in Spir. et Verit*". p. 387.

⁴ "*De poet Latin*" (l. v. c. 79.)

⁵ *Notis in adversar. Luit prand*, p. 491, *et seq—et Hallervord* (Bibliot curios, p. 361.)

Thus Nola had not begun to signify a bell, till about the end of the fourth century after Christ. With reference to Campana, though St. Isidore of Seville, who died in 636, seems to have spoken of it as an ancient word; nevertheless he mentions no ancient author as an authority. He says that in the life of St. Leu, Archbishop of Sens, who lived shortly after the beginning of the seventh century, that the word Campana then signified a bell. It is mentioned by Surius, who is stated to have extracted it from an ancient missal (from the service set apart for the 1st September), but Surius does not mention the date of the MS.

Strabo, who lived in the time of Tiberius, relates a history that leaves no doubt that there had been bells before his own time; Pliny¹ mentions that there were bells attached to the summit of the monument raised to King Porsenna, which were heard from a distance when they were shaken by the wind.

Juvenal² said of a babbling woman, that when she spoke it was as the combined sound of skillets and many small bells.

There have been the bells of Rome from the time of Martial, that marked the hours at which the public baths were opened.

Buvelet, on the discipline of the Sacraments of the Church, in the *Instructions on the Manual*,³ asks—"Has the Church had always a service of bells to call the people to sacrifice?" which he answers in these terms—"No, for from the time of the persecutions, when the exercise of religion

¹ Pliny (Hist. Nat. L., xxxvi., c. 13.)

² Juv. (Satyr. 6.)

³ (p. ii., c. 4, and § 3, p. 240.)

was interdicted by the emperors, and Christians had no specified time or place for their assemblies; they were commonly noticed by a clerk, called cursor, set apart for this duty, who went from house to house, or sometimes by means of a deacon".

Saint Paulin himself, though he has given a description of the Church of Fondi, that he had built, and of the different things by which the Church was enriched, he does not speak of belfries or of bells.¹

Ursus Patriciacus, Doge of Venice, gave bells to the Emperor Michael, A.D. 865; who placed them on the Church of St. Sophia of Constantinople. They had them also, perhaps after this, in the churches of Greece and the East. It was not before the time of Godfrey de Boullion that bells were introduced into Jerusalem; and these were destroyed by Saladin. Bells were not used in the Ottoman empire after the taking of Constantinople by Mahomet II., except in connection with striking the hours on clocks; because the Turks suffered nothing to be used by the Christians in their churches by which they were to assemble except tables of wood and plates of iron or brass.²

DEVELOPMENT.

In the entire absence of bells of that date, it is difficult to determine, whether they have taken their development and circular form from the seventh or ninth century. An example of the circular bell, anterior to the thirteenth century is not known to exist in their developed form—M.

¹ (Epist. 12, ad sever.)

² *Dict. D'orfèvrerie, Chretienne*, chap. iv., p. 406.

Didron has published particulars of a bell of this date—or a little anterior, representing symbols from the Evangelists.¹

The one there represented is of the most ancient known design, and it proves the talents possessed by the founders, though its small dimensions reduces its importance; only three bells are known to exist of so early a contemporary date. In the following century they became more numerous, the fifteenth and seventeenth centuries exceed the other centuries by the numbers that were cast; and in France, this abundance is explained by the peace that followed the expulsion of the English, when religious sentiments revived. France contains more than thirty thousand ancient bells; many have been recast—as all bells, up to the end of the sixteenth century, are classed under the name of “ancient”.²

The ancients knew perfectly how to cast in bronze. The alloy, consisting chiefly of copper and tin, when fused was cast into the hollowed moulds to the required shape, herein consisted the whole process of bell-founding.

It was only by experience the founder learned how to estimate what value should be attached to the expansion of the metal used. By increasing the height and diameter of the bells, in progressively ascertained proportions, sounds more powerful, and tones of sweeter note, were produced. The facility with which the fused metal filled the shapes of the moulds,—its adaptability in hardening and cooling, inspired in time the idea of casting on the bells, figures, ornaments, and inscriptions.

Bishop Sebrand Chabot, gave in the twelfth century

¹ *Annales Archeologiques*, par M. Didron.

² *D'orfèvrerie*, chap. vi., p. 435.

(1187) a bell to the Cathedral of Limoges, that bears his name, as is indicated by an inscription cast on the metal—

“Me dedit antistes Sebrandes et est mihi nomen”.

It is difficult to give dates to bells cast previous to the fourteenth century, as they invariably have none, and rarely do they bear any founder's marks. During the fourteenth and fifteenth centuries, they have shields, lettering, and architectural distinctions, that enable in most cases correct estimates of their dates to be formed.¹

The earliest known dated bell is at Friburgh in the Black Forest, dated A.D. 1258.² On the Campanile at Pisa are two, dated 1266.³ Early bells with elaborate inscriptions exist, particularly one at Goring, Oxon, that is almost certainly not later than 1290.⁴

The distinctive marks of thirteenth century bells, are, their lengthy appearance, or, as they termed by Campanologists, long waisted, with short inscriptions widely spaced out, so as to occupy the whole length of the inscription band. The character of the inscriptions are simple, such as “+ Johannes”, or “+ Ave Maria”—an initial + always taking precedence of the lettering, which consists of round Gothic capitals, or uncials of “the Northern Byzantine style which developed into the Gothic or mediæval” about this time,⁵ and the absence of all floriated devices surrounding the letters.

¹ *Ellacombe's bells*, p. 6, Exeter (1872).

² Tyssen's, *Church bells of Sussex*, p. 3.

³ *Notes and Queries*, 3 S. viii, p. 173.

⁴ *Church Bells of Kent*, by J. C. L. Stahlshelmit, p. 5, London (1887)

⁵ *Early Christian Symbolism*, by J. Rouilly Allen, p. 11, London (1887)

Previous to the thirteenth century the inscriptions appear to have been cut, or chased, on the coating of the bell.

On the fourteenth century bells, the inscriptions are incorporated with the casting, which gives to those of this period more distinct and clearer results. The mould then used by the founders, enabled them to execute on the outer circle of the bell, selected figures, such as that of our Saviour, saints, and more numerous lettering.

These prints on the circle were pressed from the cope, or covering, that formed the lining of the exterior of the mould. The fused metal, flowing into the cavity prepared for its reception, between the interior core and the outer cope, the bronze adapting itself to all the required details. Profiting by the experience gained by the fourteenth century, founders were enabled to inscribe on their bells short prayers, such as *Te Deum Laudamus*, *Sancte Paule*, *Sancte Petre*, or an invocation to the Virgin, adding generally an *Ora pro nobis*.

The style of the lettering during the first half of the fourteenth century was still round Gothic, and the light blooming floriations, by which they were accompanied gave to the letters a graceful appearance. During the second half of the fourteenth century, the small type square Gothic alphabet took the place of the preceding. But patterns furnished from ordinary inscriptions, reproduced from rubbings, cannot give a correct idea of the original grace with which the flowering reliefs, so highly finished, and artistically light, twine around each letter.¹

¹ *Dictionnaire D'orfèvrerie* par M. l'Abbé Texier, p. 437, Paris (1856)

The founders of the fifteenth century used the same decorations to ornament their lettering, and added reliefs representing the Crucifixion, the *Agnus dei*, the *Ecce homo*, and various saints, figures of patrons begin to appear in the architectural framing, and garlands of flowers run around the bells.

The inscriptions become in many cases longer, with the rank and name of their patrons, and frequently the founder's name are added. Bells of this date are numerous, and afford examples of well executed workmanship.¹

Black letters, or German text, came into use about A.D. 1390, and the two styles of lettering prevailed side by side for about twenty years. Inscriptions in capitals again appeared in the second quarter of the sixteenth century, but they are readily distinguished from the earlier Lombardic by the absence of stops.

Stops were invariably used in connection with all the Lombardic inscriptions. The earliest consisting of two and sometimes three dots, roundels, or diamonds, placed vertically, and sometimes developed into more elaborate combinations, *fleurs-de-lis*, crowns, leaves, and other variations are found on the latter bells.²

Foundry stamps are rare in the Lombardic bells, and only came into use in the beginning of the fifteenth century, assignments to their respective owners being one of the great difficulties of campanists. Initial crosses are frequently of assistance in determining the authorship of a bell.

Since 1570 bells are almost as invariably dated as before

¹ *Ibid*, p. 437.

² *Church Bells of Kent*, pp. 5-6.

that time they were undated. The number of bells cast previous to 1600 (all bells before or of that date are reckoned among the ancients) found scattered over the Continent and in England, are numerous, in France alone as many as thirty-thousand exist, but in England, after 1600, nearly all interest in inscriptions ceases; the names of the parson and church-wardens occupy the place of the *Agnus Dei* and the *Ora pro nobis* of the older bells. The inscriptions became often vulgar, some most irreverent, others frivolous and impious.¹

Bells were in use in Ireland from the first introduction of Christianity.² In the *Life of Columba*, by Adamnan, he makes use of the expression *Cloccam pulsa* which striking of the bell, collected the brothers to the church for religious worship.³ In the eighth century the celebrated Inis-Owen canonist, Fothadh-na-Canoine, of Fahan-Mura, calls a bell by the Irish name "Cluic".⁴

The quadrangular shaped bell, represented on the remnant of a triangular pedimented lintel at Glendalough, Dr. Petrie declares to be of the peculiar form that characterizes all the consecrated bells, preserved in Ireland, and which had belonged to several celebrated Irish saints of the Irish Church. There is every reason to believe that previously to the twelfth century this quadrangular form gave place to the circular one now in use.

We see a remarkable example of transition to the later form in a bell in the collection belonging to the Irish

¹ *Ellacombe's Bells of Devon*, p. 8, Exeter (1872.)

² Petrie's *Eccl. Architecture of Ireland*, pp. 32-389, Dublin, 1845.

³ *Lib.* 1, cap. 8.

⁴ Poem in *Book of Leinster*, R.I.A.

Academy, now in the Museum of Science and Art; an inscription in the Irish character clearly carved upon it shows it to be of the age of the ninth century".¹

In the first series of *Inis-Owen and Tirconnell*, we stated that the *Sancta Maria, Ora pro nobis* bell, of Donagh, claimed a separate notice.² Since, a paper read by the Author, at a meeting of the Royal Irish Academy, has partly dealt with the subject.³ In order, if possible, to enable us to ascertain the date of the Donagh bell, the principal works written on the subject of bells, within our reach, were examined. In this chapter on "Ecclesiastical bells", we submit the result of our investigation. In the absence of any proof to the contrary, we are sufficiently convinced, that the undated bell on the Protestant church of Carndonagh bears all the marks, that are accepted by Campanologists, that go to classify church bells that were cast in the sixteenth century.

XXIX.

DONEGAL BELLS.

Inis-Owen and Tirconnell have been the home and store-house of many objects of antiquarian interest.

¹ Petrie's *Eccl. Archt.*, p. 252.

² *I. and T.*, p. 47.

³ *Proceedings R.I.A.*, 3rd ser., vol., ii., pp. 100—104.

Among the ancient ecclesiastical relics that have escaped the “despoiling hand of time”, none are more generally interesting than the Irish cloc.

Many of these venerated remains, illustrative of the art and civilization of ancient Ireland, are yet preserved—either in public museums or in private collections scattered throughout Britain and Ireland.

Clog or Cloc, the Irish word for bell, is analogous to the French *cloche*; the latter having been probably derived from the name used by the Irish missionaries.

Ecclesiastical bells have been in use in Ireland since the time of St. Patrick, of this we have distinct references made in the Irish annals, notably in the *Book of Fenagh*.¹

The early Irish bells were chiefly hand or portable bells, quadrangular in form, and narrowing to a convex top by sloping sides. Numerous examples of Irish bells exist in the collections of the Royal Irish Academy, Edinburgh Museum, and British Museum.

THE TORY BELL.

The Irish Round Towers have been called claghteá or belfries; and O'Donovan referring to the round tower on Tory Island, says—Donnell MacRory, a native of the island, says “*‘má Colum Cille é le haghaidh clag agur oen ríad gur Clogbeá a b' ná bápp, i.e., ‘Columcille built this for a bell, and it is said (they say) that it was a small bell was on the top of it’.*” This bell is said to

¹ See D. H. Kelly and W. M. Hennessy's translation of the *Book of Fenagh*, pp. 141, 233-245 (Dublin, 1875.)

have been stolen out of the top of the Claiṡ-ṡeac by a pedlar, but no one knows where it is now.¹

THE GARTAN BELL.

The bell of Saint Gall, the Irish missionary to Switzerland, who died about 647, is to be seen at the monastery of the city that bears his name.²

The uses to which these bells were applied are stated by Adamnan. It is related of St. Columkille that he addressed his companion Diarmuid—with the words, “Cloccam pulsa”—“Strike the bell”. The brethren of Iona hearing the sound proceeded quickly to the church, preceded by the holy prelate himself, who “ad quos ibidem flexis genibus inquit.” There he began on bended knees to address them.—“Let us pray earnestly to the Lord for Aidan and his people”.³

The Gartan bell, like most of the Irish bells, had been preserved in a family belonging to the district, having been handed down as a precious relic from time immemorial, till the famine year, when the family of the keeper, when emigrating to America in 1847, sold it. The person who bought it resold it to the Rev. Mr. Reade, Rector of Inishkeen, for the sum of three pounds.⁴

The Gartan bell has an inside lining of iron consisting of four plates, placed there to keep the brass or bronze

¹ O'Donovan's *Ordnance Survey Letters*, R.I.A., Co. Donegal, Cross Roads, Sept. 15, 1835.

² *Vite Sancti Columbæ*, by Dr. Reeves, p. 34.

³ *Ibid.*, pp. 33-34.

⁴ *Kilkenny Arch. Soc. Trans.*, vol. v. part 1, p. 56.

coating together, the fastening rivets are of bronze. This bell is larger than some of those used at an early date, being eight inches in height exclusive of the handle, which is of iron fastened into the convex top, where it is about four inches broad on its widest side. The mouth is nearly square, being seven and three quarter inches by seven inches. A representation of this bell from a photograph supplied by the owner is given by the late Rev. H. T. Ellacombe, from whose work these particulars have been obtained.¹

Another Saint Columkille bell, formerly in the collection of the late Mr. John Bell, of Dungannon, is now in the Museum of National Antiquities in Edinburgh, with nine others of the same collection, one of which was obtained from Loch Dearg.²

THE BELL OF SAINT ERNAN OF DRUMHOLM.

A fine example of an ancient bronze bell, with three finger holes in the handle was in the possession of Mr. Chichester Hamilton of Red House, Ardee, Co. Louth. It was found in a field in the parish of Drumholm, in the year 1840. It is also a quadrangular bell, being eleven inches in height and eight inches by three at the mouth.³ Drumholm, the ancient Druim-Thauma, was the site of one of the churches dedicated in Tirconnell to Saint Adamnan,⁴ and Saint Columkille.⁵ Colgan to whom all

¹ *Ellacombe's Bells*, pp. 339-340.

² *Ibid*, p. 342.

³ *Ibid*, p. 346.

⁴ *O'Donovan's Translation of O'Clery's Calendar*, p. 255.

⁵ *Ibid*, p. 151.

writers on identification of ancient sites in Ireland are indebted, says "Dorsum Thomæ, was formerly a celebrated monastery, now called Drumholme in Tyrhugh". Here he places Saint Ernan or Ferreolus, of whom he says "he was buried in this monastery". This bell belonged to the monastery and church of Saint Ernan, a full account of Drumholm is given in the *Monasticon*.¹

The name of Saint Ernan, like many other Irish saints, has undergone changes by prefixes and postfixes; Saint Adamnan Latinizes the name into *Ferreolus*, the original Irish name being Iapnan, a pagan name, equivalent for a man of iron frame and mind.² His death is recorded as occurring on the first January, 640.

THE AILEACH BELL.

The "Bell of St. Patrick's Will", or Clog-an-còacta-phatnaic, is mentioned in the *Annals of Ulster*, as early as 552.

It has a quadrangular form, being composed of two pieces of hammered iron, brazed and rivetted together, nine and a half inches in height, five by four inches at the mouth, and produces when struck by its iron clapper a dull and solemn tone. Dr. Stuart describes it as a "curious relic of antiquity".³

Donald O'Lochlan, King of Aileach Neid, the ancient seat of the northern kings of Ireland, now known as the Greenan of Aileach, in Inis-Owen, in the year 1092, gave

¹ *Monasticon*, by Card. Moran, Article by Dr. John McDevitt, p. 189.

² O'Donovan's *Letters*, R.I.A., Petigo, October 28th, 1835.

³ *Hist. Memoirs of City of Armagh*, by James Stuart, A.B., pp. vii. to x. Newry, 1840.

this relic to his friend Donald MacAmalgaid or MacAuley, who succeeded in that year to the See of Armagh. O'Donovan calls it Clog-Udhachta-Phadraig, or the bell of St. Patrick's Testament.¹

Dr. Reeves gives the history of this bell, so far as it has been ascertained; dealing chiefly with references made to it in the Irish Annals, and to a faculty granted in 1441 by Primate Prene to the head of the family of Maolchallan O'Mullen or O'Mulhollen of Loughinsholin, who are mentioned as custodians of this venerated relic, from the eleventh to the nineteenth century. It remained generation after generation in the keeping of this family, till the death of its last keeper in the direct line, Henry Mulhollan of Edenduffearrick, on the confines of Drummaul and Antrim parishes.²

Dr. Stuart describes the cover by which the bell is adorned, as unique of its kind, being enriched with many ornaments in various metals, partaking throughout in their manufacture and workmanship, of that character so essentially distinctive of early Irish art.

The inscription on the shrine, which is remarkable for its beauty and antiquity, places the date of its manufacture between the years 1077 and 1091.³

Dr. Reeves, in "an elegant folio fasciculus descriptive of the bell and shrine of St. Patrick",⁴ gives the Irish in-

¹ *Ann. Four Masters* (vol. 2, 1851 edition), p. 846. Note *h*, under year 1014.

² *Eccel. Antiq. Down and Connor*, by Rev. W. Reeves, pp. 369—375. Dublin, 1847.

³ *Eccel. Antiq. Down and Connor*, p. 371.

⁴ *St. Patrick's Bell, 5 Chromo Litho*, by Rev. W. Reeves, Belfast, 1850. *Ediacombe's Bells*, p. 353.

scription that occupies the margin of one of the faces of the shrine—a copy of the Irish and its equivalent Latin, is given in his *Eecl. Antiq.*¹

“Oṡ ṡo Ṣomnall ṡ* ṡachṡano ṡap ṡ n-ṡeṡnaṡ in cloc ṡa, ocup ṡo Ṣomnall chomṡṡba ṡhatṡaic ico n-ṡeṡnaṡ, ocup ṡo(ṡ)chachalan ṡo maṡṡ in ṡ ṡlaelchallano chṡuic, ocup ṡo Chonṡuṡṡṡ ṡṡ nṡmainen co na maccaib ṡo cumṡuṡṡ”.

Translated into English, the inscription “asks for a prayer for Donnell O’Loughlin (King of Aileach) at whose direction the bell (shrine) was made, and for Donnell (MacAulay) the successor of St. Patrick (Archbishop of Armagh) with whom it was made; and for Cahalan O’Mealchalland, its keeper, and for Chondulig O’Meenan along with his sons who covered it”.

Engravings of the bell and shrine with Dr. Stuart and Dr. Reeves description, are given by Ellacombe”.²

This ancient Irish relic is now in the collection belonging to the Royal Irish Academy, preserved in the Museum of Science and Art, Kildare St., Dublin.

A very early quadrangular bell, with one of its sides much worn from the effects of age, was a few years ago in the possession of John Tredennick, Esq., of Camlen near Ballyshannon. It had been found near the ruins of an ancient church in that district, a woodcut of this bell is given by Ellacombe.³

¹ *Eecl. Antiq.*, p. 371.

² Ellacombe's *Bells*, pp. 353—359.

³ Ellacombe's *Bells of Devon*, pp. 369-372.

cloga cholumchille.

Among the bells dedicated to Saint Columkille, there are in the Museum of Scottish Antiquities, one from the collection of the late Mr. John Bell of Dungannon, that had formerly been held in the highest veneration. It bore the name of the “*Ḑia Ḑioghalcur*”, or the bell of “God’s vengeance”, in allusion to the sacred character imparted to any solemn asservation taken thereon. It had been in the keeping of a family of the McGurks, from which Termon Maguirk in the County Tyrone derives its name, and in whose custody it was preserved for many generations. This bell is eleven and three quarter inches in height, of the form of all the early Irish bells, but very much worn, on one side, a representation is given by Ellacombe, with a description,¹ which is also given by Dr. Wilson.²

There is an ancient small bronze bell, of circular form in the Museum of St. Columba’s College, Rathfarnham, near Dublin.

THE BELL OF SAINT MURA.

The bell of Saint Mura of Fahan is as remarkable as any of the ancient Irish bells, not alone for its antiquity, but as a splendid specimen of early Irish art.

For centuries the bell of St. Mura, remained within the parish of Fahan, till the famine years, which were so destruc-

¹ *Ibid*, p. 319.

² Wilson’s *Prehistoric Annals of Scotland*, p. 654.

tive in Ireland, and which caused the breaking up of many of the old Celtic families. About the year 1849 its last possessor there, sold it, when it passed into the possession of John McClelland, junior, of Dungannon, who sent it to be exhibited during the meeting of the British Association held



SAINT MURA'S BELL (*of Fahan Mura.*)

at Belfast in 1852. From a descriptive paper communicated by that gentleman¹ accompanied by full size lithographs, from which we reproduce copies, we learn that the material of the bell is of bronze, cast in the early and quadrangular form. The shrine, in which the bell is encased, is supposed to have received its first ornamentation in the ninth century. The tracery of this early decoration is a series of Celtic intertwined knots, wrought in brass, and firmly attached to the bell itself, by a thin plate of gold, thus marking the veneration in which the bell was held. The last series of ornamentation is of a style two centuries later, shewing the continued veneration of the relic as time advanced. The centre is adorned with a large crystal, or Irish diamond, set with great skill, and surrounded with plates of silver embossed with rows of ribband tracery, the form of the cross is seen conspicuously introduced; the shrine has an arched top, also of silver, having on its summit three raised oblong figures, surmounting a scroll similar in pattern to that of the tracery on the left hand lower corner of the front. The arched top continuations are of brass, beneath which, the flowering attached to the hooks for suspending the bell is made of silver; the two larger spaces in front of the arched top, were most probably filled with precious stones, as the fold setting still remains entire. The spaces on the back of the arched top, consist of a central floriated triquetra, and two human heads underneath, engraved on silver gilt, the bell is accurately represented in the lithographs referred to as well as in reduced illustrations given by Ellacombe.² There is also an engraving

¹ *Ulster Journal of Archæology*, vol. 1, p. 274.

² *Ellacombe's Bells of Devon*, p. 363.



SAINT MURA'S BELL.

by Fairholt.¹ We referred to this bell, in a paper read before the R. I. Academy,² since which it has been ascertained, that the bell was then in the possession of Lady Otto Fitzgerald widow of the brother of the late Duke of

¹ *Miscellanea Graphica*, 1857.

² *Proceedings R.I.A.*, 2nd series vol. ii., 1881, p. 99.

Leinster, an application was made to the Duke to cause the bell to be placed for safety in the Museum of the Irish Academy which he promised to endeavour to effect, but his good intentions had not been carried out before his death. We hope from having again brought the subject under the notice of Lord Walter Fitzgerald, that this bell may remain at home in the Irish National Museum, and shall not go, as many others have gone, to adorn the Anglo-Saxon room of the British Museum. The bell of St. Mura was exhibited at a meeting of the Royal Irish Academy, by the Secretary, the late Rev. J. Henthorn Todd, who read a letter from the owner, Mr. John McClelland of Dungannon, stating it was found in the cabin of a poor fisherman at Fahan, before it was purchased on his account.¹ Dr. Petrie, who was present at the meeting, made some remarks on the bell, and gave additional evidence to show that it was the bell of St. Mura mentioned by Colgan.²

THE DONAGH BELL.

At a meeting of the Royal Irish Academy,³ the Secretary

¹ The Author received from Mr. McClelland now in Dublin, a recent communication, says :—The Bell of St. Mura, had been purchased for his account by a collector named Reynolds in Inis-Owen in 1850, for the sum of six pounds. Mr. McClelland, says this collector, had been after the bell for many years before he procured it, and the only information, the collector gave was embodied by Mr. McClelland in the account he gave to the *Ulster Journal of Archaeology*, vol. 1., 1853. It was sold at Christie's, London, on Mr. Clelland's account, to Lord Londesborough, in 1856, for 72 guineas, and is now among other antiquities to be sold by Spitzer in Paris. Spitzer purchased it at Londesborough's sale.

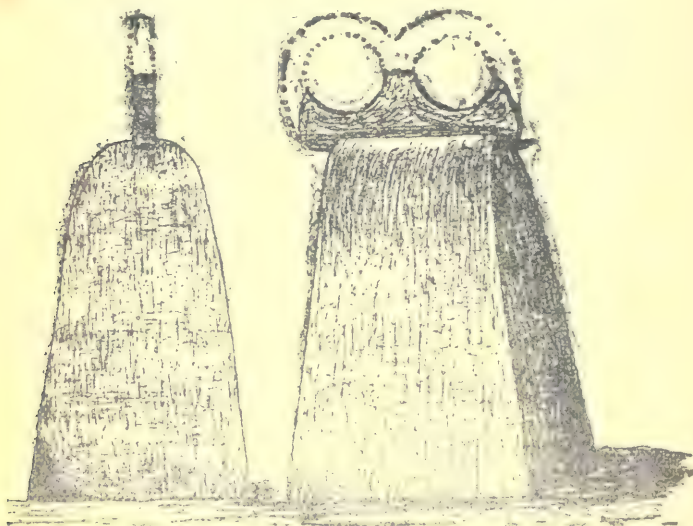
² *Proceedings R.I.A.*, 29th Nov., 1851.

³ Decr. 13th, 1847, *Proceedings*, vol. iv., p. 24.

presented the ancient bell that formerly belonged to the parish of Donagh in Inis-Owen.

This bell, like most ecclesiastical bells dating back to the time of Saint Patrick, had a special keeper appointed to be its custodian, with a grant of land set apart for his own use.

This gort of land in Donagh, appears to have been religiously preserved throughout the centuries. We find one of these gorts of church-lands mentioned in an Inquisition, taken at Lifford in 1609, as belonging "to the keeper of the Saint's bell".



END.

FRONT.

bell of Ceannaclug.

The presentation of the Donagh bell was made to the Academy by John Connellan Deane, who told in a letter then read to the Academy of how he obtained the bell.—“The facts connected with it are shortly these: a pawnbroker residing at Carndonagh in the union of Inis-Owen, which I had charge of under the temporary relief act, offered it to me for sale when I was engaged in official business in that town, it appears to have been under the control of the pawnbroker for a great number of years. It was stated to have been found in the townland of **Cean-na-Clug** [the head of the bell] which townland takes its name from the bell”.

It appears the bell had been in the possession of the late Philip McColgan, of Priestown, who was fourth in descent from a nephew of the finder (the Rev. Michael McColgan), at Cean-na-Clug, where it had been hidden away under the soil. From Father McColgan's time it remained in the possession of the McColgan family of Priestown, but how it found its way into the *mont-de-pieté* of Carndonagh has not been clearly discovered.

Philip McColgan was about eighty-six years of age when he died, about twenty years ago.

The bell of *Ceann-na-cloig* is a small quadrangular hand bell, of the material known as golden bronze, about five inches in height, two and a quarter inches by two and a half inches at the mouth, narrowing to the top, which has the remains of two finger holes of about one inch diameter each, by which the bell was held by the hand when sounded.

An interior hook, also of bronze three quarters of an inch in depth, by one quarter inch thick, cast in bronze

projects interiorly; from which was suspended an iron clapper four inches in length, having an enlarged conical thickening at the lower end that striking against the sides produced when struck a very sonorous sound. A gap has been worn in one of the sides from constant use of the iron clapper.

This iron clapper is now wanting, since the bell has been removed to the Museum of Science and Art, Dublin, where it is exhibited among the Royal Irish Academy's collection. It is more than probable that this ancient bell formerly belonging to the parish of Donagh had a covering case made for its preservation.

Finger holes in bells are rarely met with, they appear in the Drumholm bell, and in another small bell in the Academy's museum, said to have been found at Castleblaney, of almost the same shape and size as the Donagh bell, being five inches in height, by two and three-quarter inches, by two and a half inches at base.

Dr. Petrie read a paper to the Academy¹ on the subject of these ancient Irish consecrated bells, wherein he has endeavoured to point out the period of their introduction into Ireland; and states, though, it is possible that they might have been in use previous to the introduction of Christianity, he has, however, produced no authority from which to support that view. He next shows that there is abundant evidence to prove, that in, and from the time of St. Patrick, they were generally used for the service of the Church. These bells were preserved in the churches to which they originally belonged, under the cúmbac, or pro-

¹ May 13th, 1838, *Proceedings R. I. A.*, vol. 1, pp. 174 and 175.

tection of a special keeper. They were usually enshrined in cases of the most costly materials and elaborated workmanship. Dr. Petrie proves that many of these bells, though hitherto unknown to the literary world, still remain in Ireland. All the early Irish bells are quadrangular in form and vary in height from four to fifteen inches, and that they are of the antiquity assigned to them by popular tradition he proves by a chain of historical notices collected from the Irish Annals and other records of the most trustworthy reliance.

The names of the artists who constructed and embellished the cases or shrines of many of our Irish bells are thereon engraved, thus clearly proving their Irish workmanship.¹

THE SANCTA MARIA BELL.²

Another bell that claims attention in connection with the site of the *Domnac-mor* of Glen-Tachair, is the bell that now occupies the belfry of the Protestant church of Carndonagh.

It had been traditionally stated that this bell had been in use formerly on the Catholic church previous to the sixteenth century; but no confirmation of the fact could be produced. In 1890 the Author, when examining the remains of the sculptured slabs in the churchyard adjoining, suggested to the Rev. Philip O'Doherty, M.R.I.A., the desirability of having the bell examined. This he afterwards had done; and Mr. Robert Moore, junr., made a complete rubbing of the bell, on which appears the following inscription:—

¹ *Proceedings R.I.A.*, vol. 5, p. 206,

² *Proceedings, R.I.A.*, 3rd series, vol. ii., p. 103.



+ SANCTA : MARIA : ORA : PRO : NOBIS

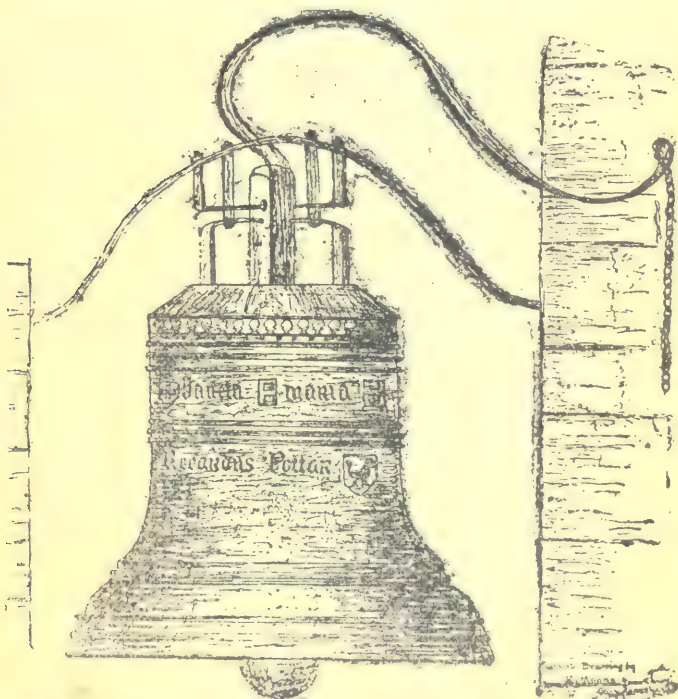
RECARDUS POTTAR [^{His Sign or}_{Trade Mark}] DE VRUCIN ME FECIT ALLA [*Allelujah*].

This legend left no doubt as to the correctness of the tradition that the bell had been originally intended for Catholic use; but the questions remained, who was Recardus Pottar, and where was **VRUCIN**? If the locality of Recardus Pottar could be found, the date when he cast the bell might be ascertained. The Author examined many geographical charts and treatises on geography, ancient and modern, for the word *Vrucin*, but was unable to find it. Believing that *Vrucin* was in the Low Countries, the Author sought for information till he found a place called *Vracene*, near Antwerp. Inquiry was made from the *curé* of that commune, in East Flanders; but the *curé* maintained that *Vracene* was never known as *Vrucin*, and that the name Pottar was unknown, although *de Potter* exists there still.¹

Consequently the date of the bell can at present only be judged from its type and embellishments. It is of the ancient *long-waisted* form.

¹ Du-Cange, in his *Glossarium Latinitatis* (Paris, 1840), p. 716, says—“*Brucin propre à faire manches de couteaux* : ” and strange the *curé* informs the author that in *Vracene* a small trade in implements is still carried on in the commune.

We give here an outline of the Sancta Maria Bell, as it is placed in the small bell tower on the Church at Carndonagh. We are indebted for the drawing from which the above cut is produced to Mr. Robert Moore, junior, of Churchtown, Carndonagh, and for the dimensions of the bell, which he also supplied. Its diameter at the mouth is twenty inches; at the Sancta Maria imprint,



THE SANCTA MARIA BELL.
[Carndonagh].

eleven and a half inches ; the height is seventeen and a half inches, and its weight is perhaps about one hundred and twenty pounds.

The question of how it came to find its way to this church in Inishowen arises. The Author is of opinion that it may have been on board one of the ships of the Spanish Armada that suffered shipwreck in 1588 within a comparatively few miles of the church of Donagh, where the bell has been discovered. We are told that some vessels of the Armada were fitted out on the (Schelde) Escault, in the vicinity of Vrucin, or *Vracene*, and we also learn that several articles supposed to be of value were received in Inishowen, from the Spaniards who were saved from the wreck of one of their ships driven in at a creek named Glanganvey.¹

THE BARNAN CONALL.

The gapped bell of Saint Connall of *Inis-Caoil*, now in the British Museum, is another relic of Tyrconnell, that for years all trace of had been lost. The Author has, however, given in a recent publication several particulars connected with this magnificent relic that formerly belonged to the parish of Inis-Caoil near Glenties.²

We are indebted to the Council of the Royal Irish Academy for permission to publish herein the following zincographs taken from engravings prepared for the Academy, many years ago, to illustrate a paper on Irish Ecclesiastical Bells, by Dr. George Petrie, which unfortu-

¹ *Calendar State Papers Elizabeth*, 1588—1592, p. xvii. (London, 1885).

² *Antiquarian and Topographical Notes of Donegal*, 1st series, p.p. 96 and 126, Dublin, 1891.

nately never was published. The manuscript itself is not to be found in the Academy, and there is only a short abstract in the *Proceedings*, where it is mentioned that, "Mr. Petrie read a paper on Ancient Irish Consecrated Bells", at a meeting held on the 13th May, 1838.¹



2

Beánnán Connall.

[The gapped Bell of St. Connell]
(Plate iv. R.I.A.)

¹ *Proceedings R.I.A.*, vol. i, p. 174.

² This is where the piece of early Irish work shown on plate fastened unto the original plates of the bell.

Our first representation (plate iv. shows the bell of St. Connell without the shrine.

O'Donovan who visited Major Nesbitt, the then possessor of the bell at Woodhill, Ardara,¹ tells of how during the *tupar*, made by the people to *inir-caoil*, where the ruins of the Church of St. Connell stand; the senior of the house of O'Breslan, the hereditary keepers of the bell, "stood or knelt at a sacred rocky place, called Conall's bed, and, praying in Latin, held forth the bell to be kissed by the pilgrims".

O'Donovan, though he wrote to Major Nesbitt, "requesting to get the words of the prayer repeated by O'Breslan", has left no record that they were obtained; perhaps some person connected with Inis-Keel or Glengesh might yet procure in the neighbourhood the words of the prayer. O'Donovan endeavoured at the time to induce the Major to open the case "that we might see if the bell was gapped or had an inscription on it, but he would not, lest a report might spread that he got treasure within it such as Sir William Betham is said to have got in the *Cathach* or sacred standard of the O'Donnells".²

The bell of St. Connell is made of plate-iron, formed into shape and held together by flat-headed rivets. The size of the R.I.A. engraving (which we believe is intended for the full size of the bell, is reduced to one-half in our zincograph), shows the bell to have been about seven inches high, three and three-quarter inches by about three inches at the mouth, tapering to about two inches at the top. The bell is much worn by age, and shows on the top corner and extend-

¹ October 19th, 1835.

² *MSS. Letters Ordnance Survey, R.I.A., Ardara, Oct. 18th, 1835.*

ing partly down one of the sides, a fitted piece of wrought iron plate fastened on the sound part of the original with small rivets. The iron work of the repairs even appears to have been subjected to the influence of time, and many gaps appear throughout where the iron plate has been worn completely away.

To preserve the bell the highly decorated and costly shrine was provided.

Since the foregoing description of the plates in the possession of the R.I.A. has been written, the Author has had an opportunity of making a close personal inspection and measurement of the bell and shrine in the British Museum with a view towards rendering more clearly, if possible, the figures and inscriptions on the shrine.

The bell itself was originally made rectangular, standing about 7 inches high, by $5\frac{1}{4} \times 3\frac{1}{2}$ inches at the base. At the top it was $3\frac{3}{4}$ inches by $1\frac{3}{4}$ inches. The top or roof of the bell is now nearly all gone, from age or decay of the iron plating of which it was originally composed; the plating of the bell met and was fastened on two sides, by three rivets on each side of about $\frac{3}{4}$ of an inch in diameter on flattened head with a span of from 1 to 2 inches between each rivet. The bell had been covered over with a coating of bronze, intended to protect the iron plate from decaying. The bell itself is at present very delicate and friable in one or two places. Our second zincograph represents Plate iii. where it shows the extent of the piece of early Irish art-work placed at the top, across the whole face of bell, and fastened to the solid portions of the original plates with a small rivet at each corner of this cruciform and scroll-decorated strengthening piece, placed on the

bell to protect it at a time long before the decorated shrine that now covers the bell had been provided. The original design of this plate is valuable as a distinct specimen of early Irish Art in metal-work: each of the divisions into which the cross divides the pattern are different in design. Though all are distinctly Irish in their details.



beápuán Conaill.

Plate iii. of engravings in possession of Royal Irish Academy. This plate shows the front of bell with the protecting piece fastened across at top of bell.

Plate v. is a front view of the shrine, which “exhibits a beautiful representation of the Crucifixion”; that extends over the central and lower panel of the three, into which the front of the shrine is divided.

In the central panel stand the two Marys, one on either side of the Saviour. The figure on the left, with head drooping and inclined towards the Saviour, whilst the other is in prayerful attitude with hands folded over the breast. In the panel beneath the Crucifixion is a circular setting which O'Donovan considered probably contained a relic of the true Cross, or of St. Connell.¹ Supporting the largest gem are two figures, one representing a female dressed in a hooded head-covering, cape and gown, and the other a tonsured ecclesiastic, dressed as a priest or friar; but the shrine has become so worn that accurate description of the figures or inscriptions cannot well be made.

The shrine encasing the bell of St. Connell, had engraven thereon several figures and inscriptions that are now partly indecipherable. Some of the engravings are symbolical, such as the representation of a lion on one of the sides of the shrine being the symbol of St. Marc; this symbol is over the letters **Marcus**. On the opposite side, in a space over the letters **Luchas** which was no doubt filled with the figure of an OX or BULL, the symbol of St. Luke; but the plating of this space is now worn away.

The front of the shrine, which contains some elaborate art details, in addition to the Crucifixion which is its central feature, has a space at the top, divided into three panels. On the left over a figure of the Virgin and Child are the letters **aria** the first letter **M** of **Maria**

¹ *I. and T.* (1st series), p. 97.



beánnán Conaill.

[Front of Shrine]

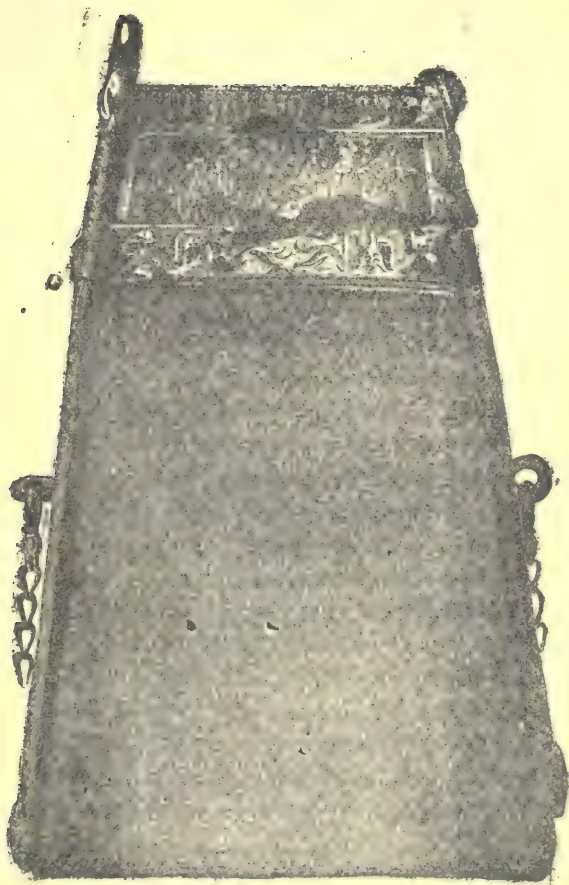
(Plate v. R.I.A.)

is wanting. The second panel contains a seated figure of the Saviour with three fingers of the right hand raised in benediction, holding in the left an orb representing the world surmounted by a cross. This figure of the Saviour wears a crown of triune form, and over the figure are, as well as we could make out, in Gothic letters **ma mod**. The third division contains a representation of St. Michael, holding in the right hand a raised sword of Celtic shape, while with the left hand he holds a spear, with the end pressed against the heads of a double-headed serpent-shaped monster that lies contorted at his feet. Over this panel in Gothic letters are the word **Michael**. The interior paneling and figures on front of the shrine were evidently originally gold-plated.

Two figures, one on each side, at the foot of the Crucifixion, the one on the right is a robed figure holding in the right-hand a cross, and bearing a mitre on his head. The figure on the left is draped as a female with head covered by a hood, the inscription underneath on plate of silver is so worn as to be indecipherable.¹

On the back of shrine, across the top, reading from right to left, are unmistakably in Gothic characters, letters as follows: **Ioheanes Machaun**. These letters appear over a figure of St. John the Evangelist, represented as an eagle with outspread wings, the second figure holding a sword in the right hand is supposed to represent St. Matthew,

¹ The inscription at lower end of front of shrine, most probably referred to the maker of the shrine, or the person who caused it to be made, as the well known form **OROIȚ**, *pray for*, in Irish characters, may be made out on the left-hand side.—W.J.D.



Beáinán Conáill.

[Back of Shrine]

(Plate vi, R.I.A.)

The figure as we look on the left-hand represents the Virgin as an upright figure, holding the Child Jesus supported by her right-arm against her breast; whilst her left-hand is raised to meet the right-hand of the Divine Infant, both hands pointing to the "Sword of Sorrow" that appears as if piercing the left side of the Virgin. The panels are divided by a series of intertwined foliage or flowers.

The inscription at the top of the shrine, plate V, is in Gothic letters that are effaced in part, and difficult to decipher; but the reading we make would be **Onaiañ Ai Donuchae** (Eunan O'Donaghy), and not Mahon O'Meehan as O'Donovan conjectured was "the name of the artist who made it".¹ The remaining letters that were on the front of the shrine are undecipherable, having been worn away by the rubbing and brightening of the shrine.

The back of the shrine is represented by plate VI. The whole rectangular surface consists of one undivided panel, on which appear three rows of figures, four in each row. These twelve figures do not represent the twelve Apostles. Between the first and second figures on the left hand side, and at top of the engraving, a hand appears holding the symbolical keys of St. Peter.

The first figure we believe was intended to represent St. Connell, who holds a book in his right hand, supported against the folds of his robe, a portion of which extends down to the feet, one of which is shown uncovered. The next three figures of the first row we consider were intended to represent the Trinity. The first bears a sceptre over the left shoulder, the second is a seated figure of the Saviour, holding a globe in the left hand surmounted by a cross;

¹ I. and T., 1st series, p. 97.

the third figure standing on clouds, with the right hand pointing towards the tongue of fire as symbolical of the Holy Spirit. The first figure of the second row shows the hooded figure of a nun, with a book in the right-hand, whilst the left holds a staff of office. The second figure of the second row also represents a female, with face and right hand slightly raised, looking towards the figure of St. Connell, as if in supplication, a slanting spear-head extending behind the left shoulder; the third figure represents a saint with a nimbus, and hands raised as if in prayer; the fourth figure of the second row, shows the figure of a monk in contemplation.

Each of the four figures of the bottom row on the back of the shrine, bears a nimbus, the first holds in his left hand an Irish battle axe; this figure may represent St. Columkille, who had been once a warrior. The next figure supports with both hands, a diagonal cross, and no doubt was intended to represent St. Andrew of Scotland. The third figure we believe to be intended to represent St. Bridget, whilst the fourth, holding a tall cross firmly in the left hand and extended outwards, whilst the right hand was evidently raised in benediction, we consider was intended to represent St. Patrick.

The slanting roof of the back of the shrine has an engraved inscription in Gothic letters, extending along the whole width at the top, they are fairly decipherable and read: **Iohannesmacheou** (Johanes Machue, or Machown). On the first of two sub-panels are engraved an eagle, with outspread wings, symbolical of St. John, the head crowned with a halo, and a figure representing the Saviour, or an angel, with wings expanded, and flowing hair, surrounded



beápnán Conáill.

[END OF SHRINE.]

(Plate VII, R.I.A.)

with a crowned glory, holding in each hand the limb of a cross, to which are attached floating ribbons, similar to those used for bearing a legend or inscription. The bottom panel of the slanting roof is filled up with a representation of two sets of animals of the hound species, attacking each other. The end of the shrine is shown on plates VII. and VIII., each of the panels are four inches at the base, by two and three-quarter inches at eve of triangular roof; both are equally decorated with a series of stars, having eight squared ends, to each star, the number of stars on rays with the two side-ends of the shrine, are forty, arranged in rows of five in breadth and eight in depth of row.

On plate VII. at base of triangular roof is a band with an inscription in Gothic letters—**Luchas**—having a representation the head of St. Luke in relief placed underneath.

Another inscription now undecipherable, was on a band fixed across the base of the shrine, which had evidently been placed there at a date later than when the starred panel had been fixed. It is just possible that the letters on the left-hand corner of this band were intended for the date, as their slanting angularity gives that appearance; the only clearly defined letters are—**OO**—in Irish characters on the right corner.

Plate VIII. shows the left hand end of the shrine. The space within the triangular end of roof, had been filled with floral engravings; a band at top of rectangular panel, having in Gothic characters the letters—**Marcus**—engraved thereon, with representation of a head of St. Marc, in relief, placed underneath.

A similar band has been placed at base of shrine on this end, same as in plate VII., which also had an inscription that



Deápnán Conáill.

[END OF SHRINE.]

(Plate VIII., R.I.A.)

has become by wear undecipherable. Some letters on this band are in Irish characters, while others have Gothic outlines, this would strengthen the view that these inscription-bands had either been added to the shrine, or taken from an older covering. The eye-hooks, to which the chain was fastened that suspended the bell around the neck of the senior O'Breslan when he produced it at the *cupar*, were evidently attached to the shrine before the series of starred ends had been affixed, as the hooks pass through one of these stars. Only a small portion of the chain remained attached to the hooks of the shrine when Petrie made his drawing, as appears from the engraved plates now in possession of the Royal Irish Academy.

We at length have the satisfaction of having discovered for the people of Iniskeel, the whereabouts of this long lost relic of their patron saint, and of contributing an account of the work done by Irish artists on its embellishments.

Copies of the six R.I.A. plates of the Bell of CONALL-CAOIL appear in the Appendix to Ellacombe's *Bells of the Church*.¹

A woodcut of a very early bell of the square type formerly in the possession of John Tredennick of Camlen, near Ballyshannon, is shown by Ellacombe. It appears to have been an iron bell, one of the sides of which had been partly broken. It was found near the ruins of an old chapel. An effort ought to be made to trace its history. Early bells of this class were invariably encased within a costly covering.²

¹ *Bells of the Church, Exeter, 1872, plate iii. to viii.*

² *Ibid, p. 372.*

ST. BOEDAN'S BELL.

The Culdaff Bell is known as the Bell of St. Boedan, Patron Saint of that parish, the Saint was also known as *Ṍaḃḃaotócc*, of *Cluain-da-Bhaetog* in Fánaid, in Tirconnell.¹

The bell has been for many generations in the possession of a family named Duffy² of Glack, in the parish of Clonca, in Inishowen. In an Inquisition taken at Lifford, in the reign of James I., this family of Duffy is mentioned as being the Erenaghs of the parish at that date.

This bell was exhibited at the meeting of the British Association in Belfast in 1852. Ellacombe, who notices the bell, was unable to give any sketch or particulars.³

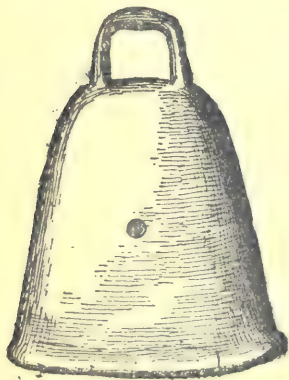
The Bell of St. Boedan belongs to a class of bells now rare in Ireland. The nearest example in shape, size, and quality of the bronze used in the composition of this bell is that of the *Clog beánuighe*, or Blessed Bell, called by Dr. Petrie the "Bell of Armagh".

The inscription in Irish characters on the Armagh Bell—i.e. "*+ Pray for Cumascach Son of Ailill*"—helps to determine the date; as the

¹ O'Clery's *Calendar*, July 22nd; Reeves' *Columba*, p. 409.

² The family name of present owners is Doherty. The bell having been brought into that family by the mother (whose name was Duffy, or Dooghie) of Mr. Patrick Doherty of Carndonagh.

³ *Church Bells of Devon*, p. 372. Exeter, 1872.



ST. BOEDAN'S BELL.

death of that distinguished person is recorded A. D. 904.

The dimensions of the Armagh bell, including the handle, are $11\frac{1}{2}$ in. high by 11 in. by 8 in. at the mouth.

The Bell of St. Boedan, the Author believes, belongs to an earlier date than the Armagh bell—to perhaps the transition period, between the early rectangular and the rectangular merging into the circular, or rather elliptical.

This bell is about 11 in. high, including the handle, the latter being $2\frac{1}{4}$ in. high and 3 in. broad.

The handle springs from the crown of the bell in two stems of bronze, each half-an-inch in diameter, shaped in the horizontal lifting bar, with a central swelled division to fit the fingers by which the bell was raised.

The mouth of the bell is elliptical, $8\frac{1}{4}$ in. by $5\frac{1}{4}$ in.; as against the 11 in. by 8 in., the width of the Armagh bell.

Like this latter, the Culdaff bell has a beaded rim that curves out from the upright on the outside of the mouth. This rim projects about half-an-inch beyond the sides. The shape of this bell, while it retains some of the quadrangular form of the earlier bells, is formed by easy curves. One of the sides is straighter, and the bell is narrower on that side than on the opposite by about $1\frac{1}{2}$ in. This would show that the mould had been irregularly formed, and shaped without accurate measurements. At the top the bell narrows to $3\frac{3}{4}$ in. by 2 in.

At 4 in. from the mouth—is a circular hole,—one on each face half-an-inch in diameter, believed to have been cast in the bell, or perhaps drilled in the bronze as in the Armagh bell. These holes may have been made for the

purpose of improving the sound, by allowing the sound waves to escape without being impounded against the narrow surface of the crown.

This may have been necessary in the larger casting, more so than in the ordinary small-sized bronze bells in use during the sixth and seventh centuries.

The loop from which the clapper of the bell was suspended is broken off, but there remains enough to show the mode of fastening.

The bell at present produces a full mellow tone, though the abrasions at one corner, near the mouth, interfere with its sound.

The bell of St. Finian of *Magh-bíle* (Moville)—from a district adjoining the parish of Culdaff in Inishowen—is mentioned by Ellacombe as being of bronze, and very similar to the Bell of St. Boedan.¹

The Bell of St. Fillian, also noticed by Ellacombe, is of the same class and of quadrangular-shaped bronze. The name of St. Fillian, who flourished in the middle of the seventh century, is preserved in Strathfillan on the Clyde; the bell that bore his name is described as having been about 12 in. high, and of an oblong form. An English antiquarian is said to have carried off the bell from the graveyard in the parish of Killin, in Perthshire, about the year 1800, where up to that time it had been preserved.²

Before closing this chapter on Donegal Bells, as the late Dr. Reeves observes, "It is deserving of mention that, in 1635, King Charles I. wrote to John Lesley [Protestant]

¹ *Bells of Devon*, p. 330.

² See Paper in *Proceedings of the Royal Irish Academy*, 3rd Ser., Vol. II., p. 114, Dublin, 1891.

Bishop of Raphoe, in reference to his predecessor Andrew Knox, stating that 'Andro, late Bishop of Rapho, did without just caus or any warrant from our late royall father or ws, carie with him two of the principal bells that were in Icolmkill [Iona] and place them in some of the churches of Rapho'; and requiring him to deliver unto the present bischop of the Yles [Isles] these two bells¹ for the use of the said Cathedral Church".¹

What has become of these two bells?²

XXX.

MISCELLANY.

THE MOST REV. JOHN KEYS O'DOHERTY,

Bishop of Derry, was born 25th September, 1833, in the Upper Liberties, two miles from the City of Derry, but within the parish of Templemore. He was educated first at the neighbouring schools of Molenan and Carrigans, and subsequently at the Seminary, established by Dr. Maginn in the City. In this school he afterwards began his classics. On the closing of this Seminary he pursued his classical studies at a private school, kept by Mr. Samuel McQuilkin of Derry, from whom he passed to the school of Mr. Campbell, an eminent classical teacher, in Clonmany. He entered Maynooth in 1855; at the end of his course was promoted to the Dunboyne Establishment; or dained by the late Dr. Kelly in the Long Tower Chapel August 4th, 1861; appointed curate to the P.P. of

¹ *Life of St. Columba*, edited by William Reeves, D.D., p. 280, Dublin, 1857.

² *Ibid.*, p. 326.

Carndonagh the same year, and soon after was transferred to Malin. Four years after his ordination he was sent as Administrator to Newtown Stewart, Co. Tyrone, where he remained for nearly twenty-five years, till the date of his election to the See of Derry in October 1889. He was consecrated in St. Eugene's Cathedral, Derry, on the 2nd March, 1890. So far as is known he is the second of the name who has held the See, and since Eugene O'Doherty occupied it in 1554, he is the first who was consecrated in the City *as Bishop of Derry*. All the prelates who filled the See during the intervening space of time, were either transferred from other sees, or consecrated merely as coadjutors, deriving their title from some foreign see. The present bishop possesses an extensive and valuable library, specially rich in works on Irish History and Antiquities. An old prophecy exists in the country, that when an O'Doherty rules in Derry and an O'Donnell in Raphoe, Ireland shall be free. Let us hope the prophecy may be fulfilled in the time of the present prelates. Dr. O'Doherty, in addition to being an eminent antiquarian scholar, and historian, has written many years ago several excellent verses that have already appeared in print, namely:—*The Dying Nun*; *The Beggar's Bed*; *On a Distant View of Derry*; *St. Patrick at Aileach*; and *The Hurricane*. They first appeared anonymously; but an Irish-American whose people belonged to Carndonagh having obtained copies gave them circulation through the American press, at the same time disclosing the name of the author, and thereby making them public property. We regret we are unable to give the whole series, but we have selected one as being more intimately connected with Inis-Owen, *i.e.*:

THE HURRICANE.*

The summer's sun was sinking down 'neath Binion's waveless bay,
 And burnishing its rippling tide with many a golden ray;
 The zephyrs stayed their wanton steps, and hushed their every breath—
 The scene was still, the bay was bright and undisturbed as death.
 Tall Raghlin looked with queenly pride far out into the main,
 And Binion threw its giant shade across the watery plain;
 And fair Donaff in distance blue raised up its head on high,
 And caught the sun's expiring beams, and kissed the cloudless sky—
 No dark spot dimm'd the broad expanse that spann'd the silent sea;
 That sky was fair as eastern bride, and brighter far than she!

A tiny boat, like speck of snow, on ocean's bosom hoar,
 Had spread its sails at early morn, and left that lonely shore;
 The noontide sun had seen it far out on the watery track,
 And vesper lit her dazzling lamp to guide the wanderer back.

The idle sails now flap the mast, no breeze disturbs the sea,
 And through Lagg Bar the angry tide for once steals silently;
 The boatmen press the pliant oars, and raise the jocund song—
 They pass the tower of Malin Head girt round by barriers strong;
 And Tullagh's strand is full in view, and seen is rough Maymore—
 Full well these boatmen know each spot from Doagh to Lheenane Shore!

But just athwart the day-god's track a sudden gloom has passed,
 As if the night her sombre veil across the day had cast;
 A vivid flash lights up that gloom, the sullen thunder rolls—
 It peals along the startled heavens, and roars around the poles.
 The gushing rain comes dancing forth in drenching torrents wild,
 And leaps the whirlwind from its throne of storms on storm-clouds piled,
 It sweeps the main with tyrant might—upheaves the tranquil bay—
 And dashes o'er the troubled sea like dolphin at its play;
 It crests the wave with snowy foam, throws billows mountain high,
 And rears up watery spires that pierce the bosom of the sky!

* The scene of this sketch is Clonmany, a parish bordering upon Malin, the most northern point in Ireland. Raghlin, Binion, and Donaff are hills in the district which border on the sea, and surround the Bay of Binion, where the boat was lost. This tale is but an outline of many similar disasters that frequently happen to the fishing boats around this northern coast.

The storm has ceased, the night is on, and sighs the dying gale,
 And quick the swollen streamlets run in murmurs down the vale;
 And where's the boat—poor tiny thing—that rode the wave at morn,
 And spread in pride its snowy sail like butterfly just born?
 And where's the crew that mann'd that boat—Clonmany's seamen bold
 Who feared no tide, disdained all storms, felt not the winter's cold?
 They 've sunk beneath the billows's breast, down in the salt-sea wave—
 No humble cross in hallowed spot shall mark their lonely grave.
 Their shroud shall be the sea-weed green, their tomb the ocean sand,
 Their epitaph—the tale which tells their fate upon the land.

The summer's sun again looks down on Binion's waveless bay,
 And sees no trace which marks the storm that swept it yesterday;
 But there are hearts beneath that tide cold, cold as winter's snow,
 Which never more shall feel life's joys, nor taste its cup of woe.
 On yester-morn those hearts were glad—their life blood bounded free—
 The tempest swept across the deep, and sunk them in the sea!
 There shall they sleep regarding not the storms that o'er them rave;
 No sound of busy life shall break the stillness of their grave;
 Eternal hurricanes may roll unheeded o'er their head—
 No voice they 'll hear but that which cries:—' Arise, arise ye dead!

ANNALS OF THE FOUR MASTERS.

Dr. O'Doherty possesses an interesting manuscript copy of the *Annals of the Four Masters*. It consists of six folio volumes, the first four vols. were written by Eoghan ó Comraoe (*i.e.*, Eugene O'Curry, as O'Curry wrote his name in the Irish characters), and a Mr. Prendergast (not the author of the Cromwellian Settlement). The remaining two vols. were transcribed by Professor Connellan. Those by O'Curry are the same, Seán O'Donnabáin (*i.e.*, John O'Donovan, as O'Donovan wrote his name in Irish), used when publishing his edition of the *Annals*. O'Connellan's two vols. were transcribed by him from the original for

Sir William Betham, Ulster King of Arms. The volumes were sold by public sale in Dublin in 1848, and purchased for £50, by a Tipperary gentleman named Ryan, who soon after went to reside in London; at his death the late John O'Daly of Anglesea Street, went to London, and purchased the volumes. After O'Daly's death, they, together with several Irish MSS., came into the possession of Mr. Patrick Traynor, Bookseller, of Essex Quay, Dublin, from whom they were purchased by the Most Rev. Dr. O'Doherty. Till the originals were obtained from the Ashburnham collection, by the R. I. Academy, these volumes were the only complete manuscripts of the Annals, in Ireland. They will in after years be much prized as examples of the splendid caligraphy of historical Irish scholars.

CODEX DERENSIS.

An interesting and beautiful manuscript copy of the entire Bible written in Latin is at present in the possession of Dr. O'Doherty, Bishop of Derry. The Codex Derensis,¹ or book of Derry, is a small duodecimo volume, $5\frac{1}{2}$ inches long, $4\frac{1}{2}$ inches broad, and $1\frac{1}{2}$ inches thick. It is written on parchment as thin as tissue paper, of a more delicate material than vellum, probably kid skin. The opinion of Dr. Reeves is conclusive as to its age, namely, about the year 1350.² It is identified with Ireland for upwards of 450 years, the penmanship is so small and so perfect that

¹ The name given to the MS. by the late Dr. Reeves, in 1864, see *Kilkenny Arch. Jour.* Vol. V. p. 8. Dublin, 1867.

² See description in *Kil. Arch. Soc. Trans.* vol. v. pp. 8-13 by A. G. Geoghegan, Dublin, 1867.

it requires "the aid of a magnifying glass to convince the reader that it is hand-scribed".

"The initial letters of the chapters are exquisitely illuminated, and the chapters are numbered in Roman numerals with coloured pigments. In some pages at the end of the volume the letter beginning each line is a small illuminated capital. Part of the prologus is wanting, but three and a-half pages of it remain. The initial I of the first verse of Genesis extends in length to a full page, and is highly illuminated".

"At the foot of the third page of this MS. is a footnote in red ink, in a hand more modern than the text, but in the same style of writing, and the same note is repeated at the foot of the first page of the New Testament. It is as follows:—"Hunc librum légavit M. Petrus Parys, domino Joanni Spenser Quem relinquet post mortem ejus, M— gistro, aut Bacallario Artium, aut honesto Sacerdoti seculari, de terra Hiberniae predicatori, aut disposito ad predicandum. Et recipiens eundem distribuet post ejusdem receptionem pauperibus iii.s. iiii.d. atque orabit pro anima dicti Petri. Et sub hiis conductionibus transibit ab uno seculari sacerdote ad alterum", which may be thus translated:—"M. Peter Parys has assigned to Mr. John Spenser, this book, which he shall leave after his death to a Master or Bachelor of Arts or to a respectable secular priest, a native of Ireland, who is a preacher, or is disposed to preach, and he on receiving it shall on its receipt distribute to the poor three shillings and four pence, and shall pray for the soul of the said Peter, and under these conditions it shall pass from one secular priest to another". The use of the word *ligavit* in this passage is

peculiar, and signifies more than is expressed by the English term *bequeathed*".

"This *MS.* seems to have belonged to the diocese of Derry time out of mind. It was in the possession of Dr. McDevitt, who was appointed to the see in 1766. After his death it was either lost or stolen from the diocese. A Derry student—Mr. Patrick O'Loughlin, when in Maynooth, picked up an old book one morning from the bookseller who used to attend the college, and purchased it as a curiosity for a mere trifle. On bringing it home afterwards, it was immediately recognised as the lost *MS.*, belonging to the diocese. Mr. O'Loughlin after his ordination retained possession of the book. He became P.P., of Ballinascreen and V.G. of the diocese. At his death he bequeathed it to Dr. Kelly, Bishop of the see, who in turn has left it to be kept in charge by his successors as the property of the diocese".¹

CODEX FOYLENSIS.

It appears that the library of Foyle College, Derry, contains a vellum manuscript of a *Biblia Sacra illuminata*, "the work apparently of Irish artists, probably monks of the fourteenth century".² Dr. Todd, S.F. T.C.D., in 1849, described its contents, as containing "the whole of the Old and New Testaments in the vulgate version; and, what is unusual, at the end of the Book of Psalms we find the collects for the principal festivals, together with the

¹ We are indebted to Dr. O'Doherty for the particulars here given other than what appears from Mr. A. G. Geoghegan's paper in *Kilkenny Soc. Arch. Trans.* vol. v.

² *Kilkenny Arch. Soc. Trans.* vol. v. pp. 230-233, Dublin, 1864-66.

ordinary or canons of the Mass; at the end of Ecclesiasticus follow the *Preparatio Sacerdotis ad Missam*, and the private prayers to be said by the priest during the celebration. . . . It is evident that this was a book intended to be carried about by an itinerant priest, that he might be provided not only with the Scriptures, but also with the essential parts of the Liturgy for celebrating Mass". From a paper descriptive of this manuscript by Mr. A. G. Geoghegan, it appears to have been in the library of a former Protestant Bishop of Derry, Ezekiel Hopkins, D.D., who had been Bishop of Raphoe from October, 1671, till his promotion to Derry, 11th November, 1681. During the time of the siege he fled to his native England, where he died at Aldermanbury in June, 1690. His successor, William King, D.D., purchased from his executors all the books of his library, and by Dr. King's will they were left for the *use of the clergy and gentlemen of the diocese*, and were kept in the old Free School of Derry till 1814, when they were transferred to Foyle College; where it is presumed they yet remain.

ANCIENT SILVER CHALICE.

There is a valuable silver chalice at present in charge of the R. C. Bishop of Derry, which is interesting. It belonged formerly to the Dominican Convent of Derry. As in all the old chalices the silver is very pure, and the workmanship well executed. The external base of the cup is divided into six parts by lightly traced carving. On each alternate panel or division, are carved minutely the following emblems: On the first is I.H.S. with a heart

underneath and three spearheads arising out of the heart. On the second is MR. A. over which is engraven a sun surrounded by a halo of rays, whilst beneath the letters a crescent moon is depicted with a human countenance inside, thus D . On the third alternate panel is the representation of a crown of thorns. The knob connecting the cup and pedestal is finely carved. The pedestal is a hexagon, on one division of which is carved either a monastery or abbey church whose domes are surmounted by crosses, and out of which arise a prominent figure of the crucifixion, at the foot of which are a death's head and cross bones, over which the Holy Ghost is represented as descending in the form of a dove. On one side of the dove are four stars, and on the other three, indicating the seven gifts. Around the foot of the pedestal, stretching from one side of the church or monastery to the other is engraved the following inscription:—"Frater Dominicus Connor, prior Conventus Derensis Ordinis predictorum me fieri fecit Anno 1640". "Brother Dominic Connor, prior of the Dominican Convent of Derry, caused me to be made in the year 1640".

Another chalice, not so old as the above is preserved at the Long Tower church. It bears the date of its manufacture and the name of its owner—one Fr. McKenna of Derry.

CARDINAL LOGUE.¹

His Eminence, Cardinal Logue, in a letter to the Author (15th Nov., 1889), forwarding a copy of sermons in Irish

¹ The Primate of all Ireland was created a Cardinal January, 1893. See page 235, *ante*.

by the Most Rev. James O'Gallagher,¹ says,—“Later there was a Bishop of Raphoe, Dr. O'Gallagher, who seems to have been a very distinguished man, I could make out some scraps of his works; but of his life I know nothing. There were old men alive in my boyhood who remembered him, and the people had many traditions about him; but all these old people who remembered him are now dead. Dr. Coyle was born in Rosguill, the native parish of the late Primate [Dr. McGettigan] and myself. Some four or five years ago there was a very good sketch of the late Primate's life in the *Belfast Morning News*. Unfortunately there is no copy of it in my possession. He of course was at the Council of the Vatican.

There was another Bishop of Raphoe, Donald McGonagal, at the Council of Trent. All I know about him is that he is buried in the old church-yard of St. Catherine, Killybegs, but his grave is not now known. His ring has been handed down and is in the possession of Dr. O'Donnell.

“Earlier still, there was another Bishop of Raphoe at the fourth Council of Lateran; but I do not know his name. In Fleury's *Church History*, where I saw the fact mentioned many years ago, I don't think there is any name given. However it might be made out by finding from the *Series Episcoporum* who was Bishop of Raphoe at that date”.

THE MOST REV. PATRICK O'DONNELL.

The successor of Dr. Logue in the Bishopric of Raphoe, is we believe the youngest of the Irish Bishops; his ability

¹ Page 218, *ante*.

as a writer in the *Irish Ecclesiastical Record*, chiefly on subjects of Theology, is well known to the readers of that publication ; although we are precluded from making any reference to his powers as an orator and preacher, we hope it will be many years before a list of his works be necessary for publication.

The Most Rev. Patrick O'Donnell was born at Kilraine, in the parish of Iniskeel ; he entered the High School of Letterkenny in 1871 ; the Catholic University, 1873 ; Maynooth College, 1875 ; became professor of Theology, 1880 ; Prefect of Dunboyne establishment and Professor of Canon Law, 1885, and was appointed Bishop of Raphoe, 1888.

REV. STOPFORD A. BROOKE, M.A.,

Of Bloomsbury Chapel, London, was born (as he has informed the Author) in Glendoan Manse, Letterkenny, on the 14th November, 1832. His father, the Rev. R. S. Brooke, recently deceased, was a clergyman of the Irish Protestant Church, and published a volume entitled *Recollections of the Irish Church*, etc.

The Rev. Stopford Brooke appears to have produced a specially modified *Church Service*, or *Altered Prayerbook*, which he uses in his own church. Stopford Brooke has published several volumes of sermons, and edited Turner's *Liber Studiorum*. The Autotype Company published an autotype edition of the plates, with a learned commentary and account of Turner's art. He is also author of a *Primer of English Literature* for use in schools. This volume has received high praise from Matthew Arnold, who wrote a magazine article on the *Primer*, in which he estimated highly Stopford Brooke's capacity as a critic and

a judge of literary work. Stopford Brooke edited, with critical introduction, *Shelley's Poems* for the "Golden Treasury Series" (published by MacMillan). The Rev. Stopford Brooke takes an interest in Irish literature, having recently delivered the Inaugural Address of the Irish Literary Society, London, of which Sir Charles Gavan Duffy is President, the subject selected being *The English language as an instrument of Irish Literature*.

JOHN PITT KENNEDY.

Lieutenant-Colonel John Pitt Kennedy was the fourth son of the Rev. John Pitt Kennedy, Rector of the Parish of Donagh, in Inis-owen, where the subject of this notice was born on the 8th May, 1796.

His early education was received at Foyle College Derry. In 1812 he entered the Royal Military Academy, Woolwich, passed his examination in 1815, taking fourth place, and joined the Corps of Royal Engineers. His time was occupied as an engineering surveyor in various parts of England, and in Malta up till 1820. He was engaged on the construction of a harbour on the Island of Corfu for about two years, and on the reduction of his corps was placed on half pay.

Though asked by the Government to retain his civil appointment he refused, and on returning to England in 1822, he was appointed on transference, into the line as a captain, under Sir Charles Napier, to be his secretary and director of public works in the Island of Cephalonia, one of the Ionian Islands. When again placed on half-pay in 1830, he returned to Ireland, where it is stated "he was surrounded by so much misery that he was induced, on

public grounds, to sell his commission as captain in order to provide funds to establish an industrial school at Lough Ash in the County of Tyrone". In 1838 he joined the Board of National Education, Ireland, as Inspector-General, on the understanding that practical instruction in agriculture was to become a prominent branch in Irish National Teaching, a subject which he advocated in a book entitled, *Instruct, Employ, don't hang them*. County inspectors of schools were appointed, chosen by public examination, and Colonel Kennedy selected the site for the establishment of the Model Farm and Central Training School at Glasnevin, occupying about 60 acres, which is still in operation, though modified during recent years.

The system advocated by Captain Kennedy, though not carried out, was "distributive training by means of agricultural schools, going down so far as one for each barony".

Few can doubt but that great good would have flowed from such a system, especially to the thousands of young Irish emigrants who had to seek, without any technical instruction, homes in the United States and Canada.

In 1843, Captain Kennedy was appointed Secretary to a Royal Commission for inquiring into the state, "Of the law and practice in respect to the occupation of land in Ireland, etc." The result of this Commission, was several large volumes, since frequently quoted during debates on the Irish Land Question. This led to his appointment by Lord Devon as agent for his extensive estates in the County of Limerick

A REMINISCENCE OF 1848.

The extensive famine in Ireland arising out of the

default of the Government on failure of the potato crop, brought Captain Kennedy into office, under Sir Robert Peel, as Secretary to the Relief Commission.

Having been in Dublin in the spring of 1848, he found the city as well as the county in a state of excitement. It was supposed the Young Irelanders were actively organizing insurrection against the Castle-system of Government, which they believed was the chief cause of all the miseries of Ireland. On the other hand, it has not been hitherto generally known that a Defense Committee of the "Law and Order Class" was in constant deliberation upon the means they intended to adopt in the event of an outbreak in the city.

PLAN OF DEFENCE.¹

Captain Kennedy became in Dublin the chief adviser of "Law and Order". His plan of defense, was to "Select a few commanding points, which being properly occupied, would defend the entire district". It appears, the authorities, civil and military, concurred with his suggestion.

On the best procurable map of Dublin, Captain Kennedy marked down the various points for defence; dividing the city into districts so as to effectively protect the whole. It is recorded that "in a few days he had the work done so completely that by throwing a few armed men into each of the selected parts, every street and lane in Dublin would be enfiladed or exposed to the fire directed from one or more of those defence posts". He settled the number of volunteers for occupying these posts at six men for each, to be relieved every morning. In addition to the minor posts, he selected twelve main posts, each to contain three

¹ What can be used for defense, is equally available for attack.

hundred armed volunteers, to be also relieved daily, whose duty would be, to supply patrols and reinforce the minor posts. The authorities furnished him with powers to take possession of any house fixed upon, in the event of the city being proclaimed, and he had a large body of volunteers in readiness for duty.

CONDITIONAL LOYALTY.

The old Orange party, taking advantage of the crisis, offered to support the Government, if restored to some of their class privileges, which had been gradually reduced since parliamentary inquiry had shown the society had been engaged in plottings adverse to the accession of Queen Victoria to the throne. They sought the Government to openly acknowledge them as Orangemen, "or to have arms granted them, failing one of which privileges they threatened to pass a resolution at their lodges withholding their support from the Government". When this request of the Orangemen, was laid before Lord Clarendon, who was then Lord Lieutenant of Ireland, the deputation representing these views was informed, the Lord Lieutenant could not act as they desired ; "but that as Captain Kennedy was taking a leading part in the volunteer defense of the city, it was quite possible he might find means for furnishing them with arms". He did so, authorizing them to order five hundred stand of arms at a price not exceeding £1 5s each. This quasi-official recognition so satisfied the Orangemen, that the lodges at once passed "loyal resolutions, declaring the determination of the Orangemen to sustain to the utmost the Government in the defense of

Law and Order". The old truth of put not your trust in princes, or Lord Lieutenants, held good in this case, Captain Kennedy failed to raise by subscription, the amount required to pay for the five hundred stand of arms and was obliged to disburse the cost out of his own pocket. It is not stated whether or not any secret service money was available for Captain Kennedy's use, but we have heard it hinted that some other fund had been used in part for that purpose.

INDIAN CAREER.

Captain Kennedy in 1849, on the recommendation of the Duke of Wellington, was permitted to re-enter the army as an ensign, with the understanding that in India he would soon be advanced to the rank of Lieutenant-Colonel. Accompanying Sir Charles Napier as military secretary, he also devoted his time to laying out and constructing a military road from the plains of India to Simla, extending through the Himalaya mountains northward. This work was carried out so economically under Major Kennedy's organization and at about one-eighth of the former cost of such work, that the Government caused him to write a *Code of instructions*, which they published and circulated throughout the North-Western provinces for general adaptation.

Major Kennedy's strong point was engineering, and he shortly became consulting engineer to the Government over the railway department of India, Calcutta becoming his headquarters. Here he laid down, not a system for the better destruction of his own countrymen as in Dublin, but a system of rail communication throughout India, propounding as an axiom "that every mile of rail opened

would enable the Government to dispense with a company of soldiers", and would otherwise enrich the inhabitants. Owing to the effect of the climate he was obliged to resign his appointment as consulting engineer, and he returned to Europe.

In 1852, Colonel Kennedy, was appointed consulting engineer and managing director of the Great Central India Railway, the section of main line projected by Lieutenant Colonel Kennedy was 308 miles in length, from Bombay to Ahmedabad; he wrote many pamphlets on Indian subjects, and contributed several contributions to the *Proceedings of the Institution of Civil Engineers*, London.

On the 20th June, 1879 (eight days before his death), he resigned his position as consulting engineer to the Bombay, Baroda, and Central India Railway Company; when the Bombay Government passed a resolution recording his services to the State.¹

LADY ROSA O'DOHERTY.

Everything historically appertaining to Lady Rosa O'Doherty, the widow of Caffir O'Donnell, and wife of General Owen Roe O'Neill, the victor of Benburb, possesses for Inis-Owen readers a special interest. "The daughter and sister of two chieftains of Inis-Owen",² has left a letter written in the Irish language that has been considered by John T. Gilbert, F.S.A., worthy of reproduction in fac-simile.³

¹ *Minutes Proceedings Inst. C.E.*, pp. 293-298. vol. lix., London, 1880.

² See p. 57 *Ante*.

³ *Contemporary Hist. Affairs in Ireland*, vol. i., p. xi.

We give the Irish extended, with English translation.

It will be seen the letter was written at Louvain on the 16th September, 1642. Her husband, General Owen Roe Mac Art O'Neill, sailed from Dunkirk, with many of the officers and men of his own regiment, to assist the Confederation in Ireland, and landed at Doe Castle in Sheephaven on the 13th July, 1642. The battle of Benburb, where he completely defeated and routed the army of General Munro, took place on the 5th June, 1646.

We preface Lady O'Neill's letter with an historical fragment of much interest, written by John Colgan; unfortunately for the Irish historian, it breaks off where, if finished, it would have been of great value. Though this fragment has been previously given to the public by the late Rev. C. P. Meehan,¹ it is peculiarly appropriate, we consider, for quotation in this work.

HISTORICAL FRAGMENT.²

"As it is but fair to bear testimony to the truth. I, the undersigned, brother John Colgan, of the Friars Minor of Strict Observance, Jubilate Lecturer, Doctor of Theology, certify, partly from personal acquaintance, and partly from evidence of individuals of undoubted veracity, that the

¹ *Irish Franciscan Monasteries and the Irish Hierarchy*, pp. 317-319, Dublin, 1872.

² "As the death of Colgan preceded that of Rose O'Doherty it is not improbable that the inscription [over her tomb at Louvain] may have been written by her kinsman Bonaventure O'Doherty, who had aided. [p. 129 *ante*] in the preparation of the works on the Acts of the Saints of Ireland". *Contem. Hist. Affairs in Ireland*, edited by Gilbert, vol. iii., part i., p. xlix., Dublin, 1880.

Lady Rosa O'Doherty is a matron of the most ancient nobility, singularly distinguished for her marriages with two renowned princes, and still more so by reason of the vicissitudes she has undergone for the Catholic faith.

Her mother was daughter of the great John O'Neill, Prince of Tyrone; and her father John O'Doherty, the illustrious chieftain of Inis-Owen, who after signal services during the war waged for the Catholic faith—to be related hereafter—succumbed to hardships.

The first husband of this lady was Cathbar, son of the most excellent Hugh O'Donnell, Prince of Tirconnell, a man renowned for many victories over the enemies of the faith. He and his two brothers, Hugh Rufus O'Donnell and Rory O'Donnell, Princes of Tirconnell, and that most invincible Hugh, the great O'Neill, Prince of Tirone, together with the Catholic nobility, carried on the fifteen years' war against Elizabeth of England victoriously and unflinchingly for the sake of the Catholic religion. Towards the close of that war, when the Irish encountered some reverses, the foresaid Hugh O'Donnell sailed to Spain with a hope of getting reinforcements from the Catholic King, and there died.

The other princes having stipulated for the free exercise of their religion, made peace with the enemy; but perceiving that it could not be kept without compromise of conscience, and that they were outnumbered by their foes, they, with their wives, children and numerous kinsfolk (among whom was this matron), crossed the seas, thinking to obtain succour from the Supreme Pontiff and the Catholic King, and proceeded to Rome; where, after a brief interval, Rory, Prince of Tirconnell, etc., etc".

LADY ROSA O'DOHERTY'S IRISH LETTER.

1. h. s.

Δ αἰχαιρ μο onόμαιζ,

Do ḡlacar ḃar litar dā ḃfuilim mo ḃuirdeach,
 aḡur fór mó lútgáirdeach tḡe na cluinḡirín go ndeachaí
 an Máigḡirtir Campa Eóḡan rḡán go héirinn. ḡrdeas
 atá ḃar litar mo aigḡearr ionnar naḡ tuigim móran
 eirte, aḡt an taonpunc rin aḡain ḃeannar lé na dól go
 héirinn. ḡuirim rḡb (már éirir lḡb) ḡaḡ minḡḡéla dā
 mbeannan le cóigead ḡlaḡ d'faḡail, aḡur accuir cḡḡainn,
 aḡur cía ar beó nó ar marḡb dā núairlḡb, aḡur cionnur
 atá tír cōnail, aḡur cá hionasḡ mar fāḡuib Eóḡan ḡaḡ
 muirḡion dāraibḡ leir, óir ní héirir ḡur ḡab tḡiró tír
 Conail ar feasḡ na tíre ma atáir raxanaiz no albanais
 innḡe, aḡur marḡir dāir ndóiz ní iug a cḡir rōóruir ar
 an tír: aḡt ḡibe moḡ ara tuigḡe rḡb rin cuirḡ rḡḡéla
 cḡḡainn, do ḡaibḡ mo mḡic Enḡir do baḡ mair leamra mé
 fḡin, aḡur eirion do beir in Eirinn dā ḃraḡtāoi ḡlér
 iomcḡbairḡ dḡinn. aḡur ní baḡ fḡrálḡ dḡinn tuairim
 mḡora no ré feaḡtmuine do blit daimḡir aḡuinn lé ḡach
 ní dā mbeanraḡ inn do mḡirḡḡasḡ ní ra luaitḡ ná
 do ḡuálḡramaoir. Meaḡuim naḡ iugim a leaḡ na neirḡ
 rin do ḡaḡbaḡ rḡb ní ra mó. Δ loban. 16. reḡtember,
 1642.

Do cḡalabair fḡin dāir ndóiz báḡ larla tíre Conail.

D'ROSA O DUCHARTY.

[Translation].

I. H. S.

"Most honored Father,¹

I received your letter, for which I am very grateful, and also very joyful at hearing that the Camp-Master, Owen (Owen Roe O'Neill, her husband), reached Erin safely. Nevertheless, your letter is so short, that I do not gather much from it beyond that one point which refers to his going to Erin.

I beseech you (if you can) to procure every small particular that concerns the province of Ulster, and to communicate it to me, and (to let me know) which of its nobles are alive or dead, and how Tirconaill stands, and where Owen left the munitions he had with him, for it is not possible that he could have passed through the entire length of Tirconaill, if Saxons or (Albanian) Scots were in it, and therefore in our opinion he did not carry his stores out of the country. But whatever way you may understand this send us an account. As to my son, Henry, I should like him and myself to be in Erin, if proper means could be provided for us, and we should require about a month or six weeks to make all our arrangements. I think I need not allude to those things any more. At Louvain, 16th September, 1642.

I suppose you have heard of the death of the Earl of Tirconnail.

D'ROSA O'DUCHARTY".

¹ It is supposed this letter was addressed to Rev. Hugh Burke, at the time ambassador for the Supreme Council of the Confederation in Belgium.

O'DOGHERTIE TO O'GALCHURE.

During the time Cahir O'Doherty was in revolt against the injustice practised by Pawlett and others of the English pary in Derry, he despatched a letter to O'Gallagher of Banagh, asking assistance. The letter was written in Irish on the 28th June, 1608. The following is a translation.¹

“The commendation of O'Doghertie to O'Galchure. I would have you understand that if you have any hope here or hereafter of your foster son [Earl of Tyrconnell's child], and your earthly Lord [Earl of Tyrconnell], or the good of O'Doghertie, then cause your sept and yourself to aid O'Doghertie. You may the easier perform this, because the churls [meaning the English] have no courage but what encouragement Neal Arte Oge's Sons and Tyrconnell have given them, now that we have given them over, we make no reckoning of them. Let no man imagine we are any weaker for losing Birtie Castle, unless he may take thought of the inconstantness of such as he trusted of his own people, whom now he little regards [this refers to the surrender of Beart Castle by the constable of the castle—who was of the name and sept of Reagh]. Be it known to you O'Galchure, O'Doghertie desires you should possess anything which the Earl makes account of rather than any man else in Tyrconnell, because the Earl so desires it. What answer you make to these matters, and concerning Lough Easke [the castle on an island in Lough Easke],

¹ *S.P.I.* vol. 224, 1451.

send it in writing or by word of mouth betwixt this
and the next morning, from Ballyaghtranyll,

Cahire O'Doghertie."

This letter was intercepted, and the Castle of Lough
Easke was delivered over to Sir Henry Folliott by
O'Galchure about the same time the letter was written.

CAHIR O'DOHERTY'S MESSAGE.¹

Shall the children of Ulster despair?
Shall Aileach but echo to groans?
Shall the line of Conn tamely repair
To the charnel, and leave it their bones?
Sleeps the soul of O'Neill in Tyrone?
Glance no axes around by Lough Erne?
Has Clan Randall the heart of a stone?
Does O'Boyle hide his head in the fern?

Go tell them O'Doherty waits—
Waits harness'd, and mounted, and all,
That his pikestaves are made by the gates—
That his bed 's by the white waterfall!
Say, he turneth his back on the sea,
Though the sail flaps to bear him afar!
Say, he never will falter or flee,
While ten men are found willing for war!

Bid them mark his death-day in their books,
And hide for the future the tale;
But insult not his corpse with cold looks,
Nor remember him over their ale.

¹ *Poems* by Thomas D'Arcy McGee, p. 309, New York, 1869.

If they come not not in arms and in rage,
Let them stay, he can battle alone—
For one flag, in this fetter-worn age,
Is still flying in free Innishowen!

If the children of Chieftains you see,
Oh, pause and repeat to them then,
That Cahir, who lives by the sea,
Bids them think of him, when they are men;
Bids them watch for new Chiefs to arise,
And be ready to come at their call—
Bids them mourn not for him if he dies,
But like him live to conquer or fall!

CAHIR O'DOHERTY.

By Eva (Miss Mary Eva Kelly).¹ [Mrs. Kevin Izod
O'Doherty.]

By the Spanish plumed hat, and costly attire,
And the dark eye that's blended of midnight and fire,
And the bearing and stature so princely and tall,
Sir Cahir you'll know in the midst of them all.

Like an oak on the land, like a ship on the sea,
Like the eagle above, strong and haughty is he,
In the greenness of youth—yet he's crowned as his due,
With the fear of the false, and the love of the true.

Right fiercely he swoops on their plundering hordes,
Right proudly he dares them, the proud English lords!
And darkly you'll trace him by many a trail,
From the hills of the North to the heart of the Pale.

¹ *The Ballads of Ireland*, by Edward Hayes, 5th edition, vol. 1, p. 165.

By red field, ruined keep, and fire-shrouded hall,
 By the tramp of the charger o'er buttress and wall;
 By the courage that springs in the breach of despair,
 Like the bound of the lion erect from his lair!

O'Neill and O'Donnell, Maguire and the rest,
 Have sheathed the sabre, and lowered the crest,
 O'Cahan is crushed, and Macmahon is bound,
 And Magennis slinks after the foe like his hound.

But high and untrimm'd, o'er the valley and height,
 Soars the proud sweeping pinion so young in its flight;
 The toil and the danger are brav'd all alone,
 By the fierce-taloned falcon of old Innishowen!

And thus runs his story—he fought and he fell,
 Young, honour'd and brave—so the *seanachies* tell;
 The foremost of those who have guarded “the green”,
 When men wrote their names with the sword and the *skian*!”¹

¹ [Note by Eva:—“Sir Cahir was the son of Sir John O'Doherty, Chief of Innishowen, and was born in 1587. At that time, and during his whole life, Ireland was the arena of the most sanguinary warfare between the native princes and the armies of Queen Elizabeth. When about twenty years of age he was described as “a man to be marked amongst a thousand—a man of the loftiest and proudest bearing in Ulster; his Spanish hat with the heron's plume was too oft on the terror of his enemies and the rallying-point of his friends not to bespeak the O'Doherty”. Like most of the Irish chiefs, Sir Cahir was plundered of his castle and lands, which (“next to the Earl of Tirconnell hath the largest territories there”), were given to the Chichesters of Belfast and other English adventurers. He was killed in 1608 by a random shot (in a skirmish with the English troops, where he crossed their path near Kilmacrenan, his body after having been beheaded—his head was sent to Dublin and placed on a spike on Newgate, now Cornmarket—was buried,

A LEGEND OF DONEGAL.

[The following legendary poem, connected with the Malin Coast of Inis-Owen, first appeared in the *Dublin University Magazine*, and was reproduced in an excellent little volume containing some twenty-four legends, collected from various parts of Ireland.

The name of the author, who wrote under the *nom de plum* of "Lageniensis", was not disclosed to the public, for more than twenty years, when the title of the volume from which this legend is taken was given in an appendix to a recent publication that enumerated many volumes that had emanated from the same indefatigable writer".¹

To the author, the Very Rev. John Canon O'Hanlon, P.P., of Lisistown, Dublin, we are indebted for permission to publish this Inis-Owen legend.

Legends of invisible castles, on the Donegal Coast, are of great antiquity. In the *Historia Britonum of Nennius*,² it is stated that Tuatha De Danann, defeated the Fomorians, or mariners, "so that they fled from them into their tower",³ upon which Dr. Todd makes a note that the legends

it is said, near where he fell (at Doon-rock) after having held Ulster for five months against the armies of England. He was brave and chivalrous, faithful to his engagements, firm and prompt in the execution of his designs, but implacable in his resentments".]

¹ *Life and Scenery in Missouri, Reminiscences of a Missionary Priest*, Dublin, 1890.

² *The Irish Version of Nennius*, edited and translated by James Henthorn Todd, D.D., p. 47, and note a, Dublin, 1848.

³ Conaing's Tower, into which they fled, stood on Tory Island, and is supposed to have been a vitreous tower.

of glass towers, etc., “are capable of two solutions: one natural when glass windows were a great rarity: and the other mystical, and analogous to Merlin’s *Prison of Air*, whereof the walls, though invisible and transparent, were forever impassible”.

The fabled castle of the poem is supposed to have had its existence near the entrance to the rather treacherous and deceitful inlet of the sea named Tráwbreága.]

THE INVISIBLE SEA-CASTLE.¹

With ev’ning shades descending,
A hooker’s sail was bending
The mast to those white cots that stood by clear fountains,
Whilst ocean’s mists were blending
Their vapourous hues o’er the Donegal mountains.

The sunset shadows hover
The rereward ocean over,
Whilst on shore might be seen the fisherman’s daughter,
Scanning the sail-spread rover,
Careering along the horizon of water.

¹ *Legend Lays of Ireland*, by Lageniensis, pp. 31—44, Dublin, 1870.

Canon O’Hanlon’s Notes:—1. The enchanted castle of the O’Doherty, has a fabled existence off the coast of Donegal, and far out on the Atlantic Ocean. It is invisible to all except those bearing the name of the former chiefs and clansmen of Inishowen. The description of its appearance on the Ocean Island corresponds with that attempted in this legend. Tradition holds that marble statues to be seen with girded swords, and ranged within the walls are veritable effigies of chieftains and warriors belonging to the renowned race of the O’Dohertys, who, by some strange enchantment, were metamorphosed into stone, at a period long remote. When these spells shall be spoken, the inanimate statues are to resume their former vigour and condition, to draw their swords and recover possession of a lost inheritance. This legend is

Those hardy sailors, crowding
 On spars their canvas shrouding,
 Were sons of the soil in their lov'd Inishowen,
 Constant as skies overclouding
 They clung to their hills like the wild native rowan

Lo ! 'twixt the bark and highland,
 Their own enchanted island,
 Its green shore extends to the kisses of ocean,
 Becalmed mid the sky and
 The light azure wave with its tremulous motion.

Above the verdant bowers
 Arise embrasured towers,
 Relieved by dark shades of the far mountain broom ;
 Whilst fragrant shrubs and flowers
 Shed o'er the wild waves their fresh evening perfume.

'Twas the islet castle haunted
 By spirit forms enchanted,

somewhat similar to one which Charles Gavan Duffy relates in his introduction to the fine ballad of *ἡνὶ Εὐζαῖν*, viz., that a troop of Hugh O'Neill's horse lies enchanted and in a lethargic trance within a cave Aileach. The horsemen only wait to have this spell removed in order to wave their swords once more for the liberation of Ireland.

2. The Scotch borderers have a tradition that Thomas of Hersildoune, surnamed the Rhymer, remains enchanted in the land of Faery : but, that he will return to earth, during some some future great convulsion of society, and then accomplish various distinguished achievements, is also believed. In Dr. John Leyden's *Scenes of Infancy*, part I., we find the following allusions to this superstition, bearing a striking affinity to the incidents recorded in our present legend :

"Mysterious Rhymer, doomed by fate's decree,
 Still to revisit Eildon's fated tree ;

That roamed after death through bowers of bent willow;—

Its view never granted

To a race, save the one, that now sailed on the billow.

In the walls are deep'ning reaches,

Where symmetrically niches

Awne over some marble wrought figures—when Hesper

Sheds his last glow—while the screeches

Of cormorants herald their homeward-bound vesper.

The chill and oozing dew-damp

Of an overspreading yew, stamp

On those statues a shade of cold charnel impress ;

With lurid light, a blue lamp

Of dark lazuli swings from each green leafy tress.

And thus by waning skylight

Of a dusky-gleaming twilight,

The O'Doherty spectres of chieftains and vassal

Loom on the sailors' eye-sight,

Who are clansmen of wardens spell-bound in that castle.

A day shall yet dissever

From thrall those shapes for ever,

When oft the swain, at dawn of Hallow-day,

Hears thy fleet barb with wild impatience neigh ;

Say who is he, with summons long and high,

Shall bid the charmed sleep of ages fly,

Roll the long sound through Eildon's caverns vast,

While each dark warrior kindles to the blast".

3. Some sailors of the O'Doherty family [they are fairly numerous in Inis-Owen] being overtaken by a violent tempest, when far out on the Atlantic, endeavoured, but in vain, to reach the mainland of Donegal. The storm increased, and the waves rose in mountains; their frail bark was speedily overwhelmed in the waters of the ocean. At the moment

And from bondage that clouded their primitive glory :
 When waked again, they never
 Must die till their deeds be recorded in story.

But night has come ! and ocean's
 Phosphoric commotions
 Beat round the seamen, whilst the rising blast seizes
 Those hallucinating notions
 That depart with a sweep of the fresh'ning breezes.

And the swelling billow washes
 Their prow with bursting splashes,
 As the fisher nears shore, with his Gaelic orison ;
 Till in sheltered cove he lashes
 The hooker, that sped o'er the watery horizon.



DRUIDICAL TEMPLE NEAR BOCAN CULDAFF.

when these mariners gave themselves up for lost, their enchanted island appeared to emerge out of the waters, and they were cast on shore by the violence of the tempest. The first object which appeared to their view was the enchanted castle with its spell-bound tenants. The sailors attempted to draw a sword from the sheath of the most conspicuous image, when the figure motioned them away, saying, at the same time the day had not yet arrived when that sword was to be drawn. By a strange tissue of circumstances, the adventurers were enabled to gain their homes on the coast of Donegal, where they afterwards related this wild and romantic story.

REV. MONSIGNOR STEPHENS.

This genial and hospitable parish priest was for many years one of the attractive features of that "most attractive of sea-side towns", Killybegs.

No tourist of any note, who visited Western Donegal, failed to receive worthy recognition, or was permitted to pass through Killybegs without partaking of Monsignor Stephen's hospitality.

Among the many distinguished clergy of the Catholic Church in the diocese of Raphoe, Monsignor Stephens occupied a high place. He belonged to the school of cultivated scholars, and he earned not only the esteem of his co-religionists, but the respect of all others, with whom he came into contact.

Father Stephens, we believe, was born in Ballyshannon in the early years of the present century, and blessed with a robust constitution, he reached a patriarchal age.

About the year 1856, Father Stephens, then parish priest caused to be erected the beautiful Church of St. Baithin at St. Johnston, near Derry.

Father James Stephens was an extensive traveller, he says—

"I've travelled in the east,
I've travelled in the west,
And have been to Alabama".

And also to Rome, yet, he tells us "he saw nothing to surpass the natural beauty of Glengesh", that well known mountain pass in Western Tirconnell.

Father Stephens was the author of a handbook entitled

*The Scenery and Antiquities of South-Western Donegal.*¹

This work contains references of great local interest on the history and antiquities of Western Donegal.

We quote from Monsignor Stephens his account of how he became possessed of one of the chalices that formerly belonged to the Convent of Donegal; he says: "The Rev. Mr. Stephens of Killybegs, has also recently come into possession of another of the silver chalices connected with the Donegal Convent, with following inscription:

Fr Ant O Doherty T S.D. procuravit
H Calicem pro usu ff m.s.n.frei
Convts Dongaliensis.

[Brother Anthony O'Doherty, Doctor of Sacred Theology, procured this Chalice for the use of the Friar-Minors of our community in the Convent of Donegal.]

"This Chalice was brought to America in 1850 by a young priest of the name of Donelly, from the Diocese of Clogher, who was, a few years ago, accidentally killed on the railway near Rochester, in the State of New York. Shortly after his death it was purchased for one hundred dollars by the Rev. Edward McGowan, pastor of St. Michael's Church, Penn U.S., who kindly presented it to Mr. Stephens".²

We have no doubt that this chalice procured by Brother Anthony O'Doherty for the use of the Friar-Minors of the Convent of Donegal will in future be preserved in the Diocese of Raphoe, as a precious memento of the historical convent founded by Lady Nuala O'Donnell in 1474.

¹ Dublin, 1872.

² *Ibid*, p. 41-42.

DONEGAL CASTLE.¹

By Buithe (Jerome Boyce of Donegal, see p. 249 *ante*.)

"There stands a ruined castle by the winding Eskey's shore,
Where dwelt the Kinel Conail chiefs in happy days of yore;
The night owl's screech alone doth break the silence of its halls,
And desolation reigns supreme within its ivied walls.

It was a noble pile, I ween, when dauntless Hugh reigned there,
And at its princely festive board sat chiefs and ladies fair;
Bright lamps illumed its lordly halls, and pleasant wit went round,
And stirring songs of love and war made court and keep resound.

And bards sat there with flowing beards as white as driven snow,
Whose skilful hands from golden harps made magic music flow.
To wake in many a chieftain's heart the Celtic pride of yore
Which ne'er could brook the Saxon rule near old Tirconnell's shore.

Ay, oft beneath these hoary walls Tirconnell's warriors stood,
Ready for homes and altars free to shed their heart's best blood!
Thence marched they oft, a willing host, to battle's rudest shock,
With closed up ranks immovable—a living wall of rock!

Athboy could tell a tale of them—and many a field beside;
Their day among the Curlews—still we speak of it with pride!
Lifford, Benburb, the Yellow Ford, throng fast to memory all—
Ah! these were times when men were men in gallant Donegal.

Yes! yes! Tirconnell once could boast of those as true and brave
As ever fought for liberty or filled a soldier's grave;
And even yet a day may come when freedom's thundering call
Will rouse once more from lethargy the men of Donegal".

EDWARD MCFADDEN,

Was born in Glenswilly about 46 years ago, he commenced his studies for the priesthood in the diocesan school at Stranorlar, from which he was presented with a place in

¹ *Young Ireland*, p. 223, Dublin, 1877.

the Propaganda at Rome by the late Primate of all Ireland, Dr. McGettigan, who was then Bishop of Raphoe. Mr. McFadden continued his studies at Rome for some seven years. Failing health caused him to abandon all hope of entering the priesthood, consequently, the latter part of his studies were devoted to arts and science. He obtained an LL.D. by examination before leaving Rome. On his return to Ireland, Dr. McGettigan appointed him Principal of the High School at Letterkenny, where he laboured for four or five years.

In 1871, Dr. McFadden went to America, where in the City of Brooklyn he devoted himself to education, and soon became one of the most popular school principals in that city. His literary work extended over many public lectures, he also displayed considerable ability in a novel he produced, descriptive of Italian scenery, but his busy life and delicate health prevented the development of his literary talent. His death took place at Brooklyn, in December, 1890.

THE VALLEY OF FAHAN.

[The Rev. John Graham, rector of Tamlaghtard, who had been a curate in Fahan, wrote the two following poems, they appear in a volume of his published poems.]¹

Oh! there's not in our Island a vale or a lawn,
Like this lovely recess in the valley of Fahan;

¹ *Poems, chiefly Historical*, by Rev. John Graham, M.A., printed by Stuart and Gregg, Belfast, sold by Wm. Curry Junr. & Co., Dublin, 1829

Where Swilly's dark wave, e'er the lark leaves her nest,
Reflects in brown lustre, the wild mountain's crest.¹

Like Auburn, so famed in our Goldsmith's sweet song,
Spring's visits are early, and Summer's are long;
And our north country winter, so stern and severe,
Relents here to mildness in closing the year.

O'er the lake lies Tirconnell, to the west far away.
Where the race of O'Donnel once bore kingly sway,
And here, in the annals of Erin well known,
Was O'Doherty's realm of old Innishone.

But gone are the days of O'Donnel the brave,
And the valiant O'Doherty lies in his grave;
While the strong lines of beauty, by nature's hand drawn,
Shine blooming and fresh in the valley of Fahan.

Sweet vale of repose; may thy inmates be blessed,
Both here and hereafter, with comfort and rest;
May the blessings they wish to the world be their own,
And long may they flourish in old Innishone.

FAREWELL TO DONEGAL.

'Tis doomed for man to part his friends,
While years glide fast away,
As gloomy shades of night still end
The longest summer day,
So time, whose slow, though silent sway,
Removes and levels all,

¹ The mountains, over the Bosom of Fahan, are often seen reflected in Lough Swilly, hence the name given to the Lough, "The Lake of Shadows".

Bring round the day when I must say
Farewell to Donegal.

Fair land, where hearts of heroes glow,
Of honour tried and true,
Where'er I go tow'rds friend or foe,
I'll still remember you.

Your fair demesnes, your verdant plains,
Your mountains rising high,
Your glens and woods, and chrystal floods
Enchant the wondering eye—
Here Nature smiles, and time beguiles
All beauteous and sublime,
While manly mind, and habits kind,
Give silver wings to time.

Oh! did they know, who from thee go
The land they leave behind,
To foreign shore they'd fly no more,
To tranquilize their mind.

Long, long may peace pervade your fields,
And plenty crown your board,
As ocean's stormy billows yields
Her wealth to swell your hoard.
May science fair with worth combine
Your son's from want to save,
And Independence still be thine,
The birthplace of the brave.

Fair land where hearts of heroes glow,
Of honour tried and true,
Where'er I go tow'rds friend or foe,
I'll still remember you!

GLENGOLAN.

[The following verses were written about the year 1864, by the Rev. Bernard McElDowney, then P.P. of Fahan. They are addressed to the Golan, one of the picturesque hills that shelters on the north, the "Bosom of Fahan". On the summit of this hill lie scattered the stones that once formed a prehistoric rath or fortress. There is an interesting account of the King of Ireland and St. Mura, given in one of the Irish Archæological and Celtic Society's publications.¹ Under the year 605, when Aedh Uairidhnach began to reign, it tells of how, as a royal prince he had visited Fahan-Mura, and had washed his hands in the river, which is in the middle of the town. "Othain anm na habann ar uaithe amnugcti an baile. 1, Othain"—"Othain is the name of the river; and it is from it the town is named Othain [or Fathain]. Rhin-na-path, the 'promontory of the rath' or Fahan Point still retains its ancient name, and is the western extremity of the Golan hill.]"²

The evening was fine and the sun fast descended,
 The breezes were hushed and the welkin serene;
 In verdure the landscape lay widely extended,
 And Nature in loveliness painted the scene.

¹ *Three Fragments*, translated from copy of Dultach McFiris, by O'Donovan, pp. 11-17. *Dublin*, 1860.

² It was to the Cairn on the top of the Golan Hill that Toland refers to in his *History of the Druids*, p. 115, published at Montrose in 1814—he says "I remember one of those cairns on Fawn (Fahan-Hill) some miles from Londonderry, known by no other name than Bealteine, facing another such cairn on the top of Inch-Hill opposite". "Toland considered these cairns to be Druidical", but that they may have been places on which beacon fires were lighted is more than probable.—W.J.D.

The streamlets that filtered so clear from the mountain,
Called lofty Glengolan, chief theme of their song,
So sparkling and pleasing the flow of each fountain,
All limpid and lovely meandered along.

Glengolan, thy forehead has long been withstanding,
The shock of the tempest and gust of the gale,
Thy towering summit, majestic, commanding
A view of the grandeurs of North Inisfail.
Thy slopes are embower'd, and mantled sublimely,
Bedecked like a bride in her hey-day of bloom;
Thy arbours reflected in Swilly divinely,
Still shelter thy valleys mid tempest and gloom.

Sweet hill of the fountains, thy fame and thy form
Glide peerless and pure down the current of time,
Still baffling the strength of the pitiless storm,
Thy praises are chaunted in pastoral rhyme.
Thou art mild in the morning, thy aspect so hoary
Yet standeth unshaken when elements war,
Thou hast witnessed achievements recorded in story,
Thy heath covered peak is seen from afar.

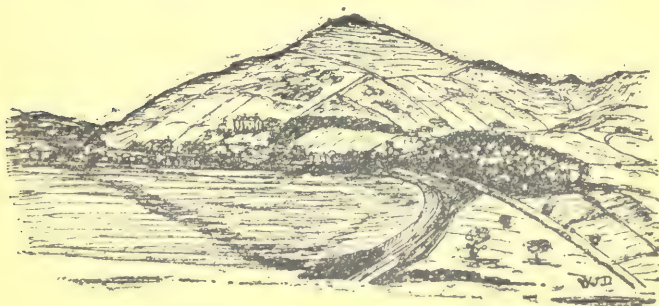
Beneath lies the Swilly in beauty expanded,
Reposing in peace, though the winter winds blow,
Where bright in the blue waves reflected and blended,
The island and mountains are seen from below.¹
Oh! Swilly, in raptures I think of the glory,
That history tells of the deeds of the brave,

¹ This also refers to the reflections of the mountains of Fahan and the island of Inch seen in Lough-Swilly, "The Lake of Shadows".

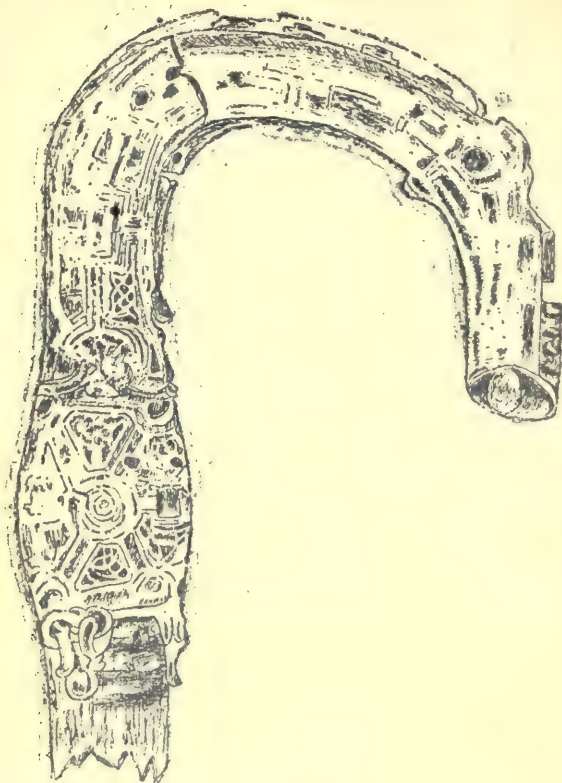
Whose fame, like their shields, unrivalled in story,
Once shone, clear and fair, on thy crystalline wave.

Thy water historic, that rolls round Tyrconnell,
Seems to echo the murmurs that break on the shore,
And the night breezes whisper the name of O'Donnell,
And sigh for those heroes alas ! now no more.
Royal Greenan of Aileach, the pride of past ages,
You stand as the Tara of old Inis-Owen,
Whose moss-covered ruins in history's pages
Yet sparkle still new with a lustre their own.

Farewell, peaceful valley, whose bosom enshrines,
The dust and the ashes of heroes long dead,
Where prelates and abbots and sainted divines,
Are sleeping the sleep, in their last narrow bed.
Again may you witness the bright hallowed dawn
Of ages of faith that illumined your sky,
That shining once beamed, from the altars of Fahan,
Like a halo of glory, rayed from on high.



THE GOLAN-HILL AND BOSOM OF FAHAN.



THE BACHULL-MURA,

Or Crozier of St. Mura, of Fahan, now among the Royal Irish Academy's collection, in the Museum of Science and Art, Dublin; formerly occupied a distinguished place among the relics of Irish Saints. In Colgan's time he says

"it was preserved as a most sacred treasure enclosed in a gilded case, and adorned with gems".¹

DONEGAL POETS.

MAOLMUIRE MAC AN BHAIRD.

Maolmuire, *i.e.* (Servant of Mary), son of Conula Mac an Bhaird, was a Donegal poet who flourished towards the end of the 16th century.²

Mac an Ward's poem on the imprisonment of Hugh Roe O'Donnell, a youth whose fame, to use the words of the Four Masters, "had spread throughout the five provinces of Ireland", was written during the time of his captivity in Dublin Castle. The account of his treacherous capture, deliberated upon by the Lord Justice and Council in Dublin, was carried out by means of an English vessel, styled by John Mitchell "black hatched deceptive", commanded by a Dublin merchant name John Bermingham, who had with him a crew of fifty armed men. In A.D., 1587, this vessel laden with wine and beer "put in at the old harbour of Swilly, opposite Rathmullan, a castle erected on the margin of the sea, some time before, by MacSweeney Fanad, who had been one of the generals of the lords of Tirconnell from a remote period".³ A party of the crew landed under the guise of merchants and began to spy, and to explore the country, selling the wine and intoxicating the people. Hugh Roe, who was then but

¹ See *Ante*, p. 284.

² *Four Masters*; also Mitchel's *Life of Hugh O'Neill*, p. 75-76, Dublin, 1845.

³ *Acta Sanctorum Hiberniæ*, xii. Marti, p. 587; see also, *Proceedings R.I.A.*, 2nd Ser., vol. ii., pp. 98-99.

fifteen years of age, happening to be in the neighbourhood, along with some companions, went on a thoughtless excursion to see the supposed Spanish ship, for the vessel had been sailing under Spanish colours. Having arrived at Rathmullan, he was welcomed by MacSweeney and the other chieftains, who sent their people to the ship for wine to entertain their guest. The object Sir John Perrott, Lord Deputy, and his Irish Council had in view, was now almost within their grasp. The English kidnappers told MacSweeney's messengers that they had no more wine remaining unsold, but if a small party of gentlemen visited the ship they would be hospitably entertained.

MacSweeney felt ashamed of his inability to entertain his guest, and decided upon inviting Hugh O'Donnell to visit the ship.

Having rowed over to the ship they were welcomed by those on board, taken below to the cabin and there attentively served. The door of the hatch was closed, and their arms stolen from them. The machinators of this treachery, after having hauled in their anchor, at once sailed with the current of the tide till they reached the sea and landed in the harbour of Dublin. There he was put into the Birmingham Tower of the Castle of Dublin, where many other Milesian nobles were in chains and captivity.¹

Before treating of the poem of Maolmuire Mac an Bhaird, we shall include in the list of Donegal writers some other poets, whose names have not been previously recorded by us, *i.e.*, FEARGAL MAC DONNAILL RUAID MAC AN BHAIRD of Tirconnell (Feargal son of Donnell Roe), "a learned poet, a

¹ *Annals of the Kingdom of Ireland*, Edited by John O'Donovan, vol. iii., pp. 1859-65, Dublin, 1848.

superintendent of schools, and a man of great name and renown throughout Ireland, who kept a house of general hospitality died".¹

MAC CON O'CLERY, a northern poet, about the year 1600, wrote a poem in praise of the O'Neills beginning, "Sealb Eimonn aig aicme Neill", "The possession of Erin belongs to Nialls race".² It contains two hundred and thirty-six verse lines, it was written in the time of Torlogh Luineach O'Neill, the son of Niall Conallagh, son of Art (not Turlough the son of Henry, son of Felim Roe O'Neill who guided the Lord Justice and the English into Tyrone in 1597), "who bestowed wealth and riches upon the learned". The Turlogh for whom the poem was written died at Strabane, in 1595 and was interred at Ardstraw,³ copies of this poem are in the R.I.A. O'CLERY, chief of his tribe, who flourished at the same period, wrote a poem in praise of St. Francis, founder of the order of Franciscans, the order that dwelt at the Convent of Donegal; it begins "Do éairínn cára cnuite",⁴ "From whence the white friend of prudence".

CU-ULAIÐH MAC-AN-BHAIRD, a retainer of the chiefs of Tirconnell, who flourished about 1600, wrote an elegy on the death of Graine, sister of Hugh Roe O'Donnell, and wife of Art Og, son of Torlogh Luineach O'Neill, consisting of two hundred verse lines, beginning "Fuirgeall poimuró fuil Dalaig", "Remnant of the envy of noble Daly's blood". This much admired young lady died of the

¹ O'Donovan's *F.M.*, A.D. 1550.

² O'Reilly's *Writers*, p. clvii.

³ O'Reilly's *Writers*, p. clviii.

⁴ O'Donovan's *F.M.*, Vol. III., p. 1985.

measles at Ballyshannon a short time after her marriage.¹
Copy in the R.I.A.

FEARGAL OG MAC-AN-BHAIRD, about this time wrote several poems.²

1. A poem in praise of the Magennis's, Lords of Ibh-Eathach (Iveagh), consisting of three hundred verse lines, beginning "Lubgoirt pineamna fuil Ir", "A garden of vines, the race of Ir".

2. A poem on the people of Scotland renouncing the religion of their forefathers, denying the real presence of our Lord Jesus Christ in the Blessed Sacrament. This poem consists of one hundred and four verse lines, beginning "Durrán m'eaclóir go h'Albain", "Sorrowful my journey to Alban (Scotland)".

3. A poem of one hundred and four verse lines, beginning "Beannuigáó riar uaim go h'Éirinn", "West from me blessings to Ireland". This poem was written during the stay of the poets in Scotland, and in it he repeats the Beannuigáó (Benediction) which he addresses to different persons in Ireland, particularly to Magennis, Lord of Iveagh.

Poems 4, 5, and 6 are each extensive, on such subjects as the Milesians, the O'Neills, and the descendants of Niall of the Nine Hostages.

7. Is a poem of one hundred and forty-eight verse-lines, on the death of Edmond, son Maolmuire Mac Suibhne, chief of the MacSweeneys of West Munster, who were a

¹ O'Reilly's *Irish Writers*, p. clix.

² We are unable to say if this is the same Feargal-Og, mentioned at p. 284, *ante* or not, but this author is placed under A.D., 1600, by O'Reilly,

branch of the Mac Suibhne of Donegal, the poem begins “Cia doéirí súiriméig Eamonn”, “Who says that Edmond is gone”.

8. A poem condemnatory of contracting friendship.

9. A poem of one hundred and twelve verse lines, written on the accession of James I. to the crowns of England Ireland and Scotland, beginning “Tm coróine a ccairt Semaí”, “Three crowns in the Charter of James”.

10. Two hundred and seventy six verse lines, composed on the death of Hugh Roe O'Donnell, who after the defeat of Kinsale, on the 3rd January, 1602, retired to Spain, where he died on the 10th September of that year, *after a short illness*.¹ The poem begins “Tearta éiré rár Earbáin”, “Erin died in Spain”.²

EOGHAN ROE MAC-AN-BHAIRD (Red Owen Ward), who followed Red Hugh O'Donnell into exile, wrote:—

1. An address to this prince upon his voyage to Spain. It consists of one hundred verses lines, beginning “Rob rómperò t'eacora a doó ruaid”, “Prosperous was thy voyage, Oh! Red Hugh”.

2. A poem of ninety-two verse lines, on Roderick, son of Hugh, son of Manus O'Donnell, on the occasion of his journey to Dublin, and entrusting himself in the hands of the English, after the death of his brother Red Hugh, Prince

¹ We understand the cause of his death will be fully treated in a *Life of Hugh Roe O'Donnell*, by Rev. Denis Murphy, S.J., about to be published. (Dublin, 1893). In the prose writings of Thomas Davis, edited by T. W. Rolleston, appears at p. 230.—“1602, September, Aodh O'Donnell poisoned at Simancas in Spain by contrivance of Carew, President of Munster”.

² O'Reilly's *Writers*, p. clxi.

of Tirconnell, who died in Spain. It begins “*Dána an turas truailltar ionn*”, “Bold the journey that has been undertaken here”.

3. The celebrated elegy on the death of Red Hugh O'Donnell, Prince of Tirconnell, consisting of one hundred and fifty-six verse lines, beginning, “*A bean fuair faill air an rfeart*”, “Oh, woman who found society in the grave”.

In this poem, Owen Roe recites the noble actions of his hero, and shows that his death is cause of grief to Erin “from sea to sea”.

4. A poem of fifty-two verse lines upon Red Hugh O'Neill, Earl of Tyrone, whom the northern Irish looked up to as their leader against the English, after the death of Red Hugh O'Donnell. The Author says, this chief was foretold by St. Columbkille and St. Adamnan (St. Eunan), consequently he was welcomed as the worthy successor of the heroic Prince of Tirconnell. The first line of the poem begins, “*Cia pe bfaite fheann Eirne*”, “Who does the host of Erne welcome?”

5. Eulogium on Rory, son of Rory, son of Maolmordha McSweeney, of one hundred and ninety-two verse lines, beginning “*bonn an fite riol Suibhne*”, “The prop of the poet the race of Suibhne”.

6. An address to Niall Garbh O'Donnell, who was imprisoned during the reign of James 1st in the Tower of London. It consists of ninety-two verse lines, beginning “*A bpaige ata a ttoi Lonoon*”, “Oh, captive thou art in London's Tower”.

7. On the imprisonment of Neachtan and Aodh O'Donnell by the English, ninety-two verse lines begin-

ning “*Μαίρη! ἀρ ἑραιοῖς ἀρ μαρμαῖο μὴρῶαο*”, “Alas captive are the sons of sorrow”.

8. Elegy on the death of Rory O'Donnell, Earl of Tirconnell, who sailed away from Rathmullan in September, 1607, and who died in Rome on the 8th July, 1608. This poem begins “*Μαίρ ἀν ἑραιοῖς ἑραιοῖς*”, “Erin found good for a time”.

9. Poem on Hugh, son of Rory O'Donnell, second Earl of Tirconnell consisting of two hundred and eight verse lines, beginning “*Ἐογὺρ ἑραιοῖς τοῦ τῆς ἐραιοῖς*”, “Near is comfort to the north country”,¹ Copies of the first five poems are in the R.I.A., and of the last four, were in the library of Rev. Doctor O'Brien in 1820.

S. MAC COLGAN, wrote a poem on the journey of Art son of Turlogh O'Neill, to London, of one hundred and twenty verse lines, beginning “*Ἐογὺρ ἑραιοῖς ἀν ἑραιοῖς*”, “Happy is the eastern road”. This poem is also ascribed to Owen Roe, son of William Mac-an-Bhaird.²

CONOR ROE MAC-AN BHAIRD, is placed by O'Reilly, as a poet who flourished about the year 1605, a copy of his poem on the death of Aodh (Hugh) O'Donnell, in in the R.I.A., containing two hundred verse lines, begins “*Ἐογὺρ ἑραιοῖς ἀν ἑραιοῖς*”, “How comes Erin without Aodh”.

ANGUS MAC MARCUS, a contemporary poet, was author of a poem on Hugh Roe O'Donnell's voyage to Spain, consisting of forty-eight verse lines—beginning “*Ἐογὺρ ἑραιοῖς ἀν ἑραιοῖς*”, “To-night Erin is desolate”.³

AODH O'DONNELL, one of the poets who joined in the

¹ O'Reilly's *Irish Writers*, p. clxii.

² *Ibid* p. clxiii.

³ O'Reilly's *Writers*, p. clxvii.

'Contention of the Bards',¹ in 1607, wrote a poem of four hundred and thirty-six verse lines in defence of Leath Chuin (or Conn's half) against the attacks of Mac Daire. The poem begins "Μεαρά υο ταξίμαι α ταιός, "Worse hast thou argued, oh, Teige".

TEIGE DALL O'HIGGIN flourished about the year 1610, he was brother to Maolmuire, Archbishop of Tuam. Though a poet of the County Sligo, his poetry extended into Tirconnell. He wrote an address to Hugh, son of Manus O'Donnell, on his going to Connaught, containing two hundred and twenty-four verse lines, beginning, "Όια υο βεατα α μεις ΜΗαξίμαι", "Hail! son of Manus". Also a poem in praise of the Castle of Lifford, and of the son of O'Donnell and his wife, the daughter of John O'Neill, consisting of forty-four verse lines, beginning "lonmum baile bpuigh leičbui", "Beloved seat, fair Lifford's Castle".²

He also wrote an epigram on the Clan Mac-an-Bhaird, and two poems in praise of the Mac Sweeneys. O'Reilly gives a list of nineteen poems by this author, all of which are worthy of examination.³

Under the year 1620, O'Reilly places CUCOIGCRICHE grandson of CONN O'CLERY. He was bard to the O'Donnells, and wrote—:

1. On Rory O'Donnell being created first Earl of Tir-

¹ See p. 287, *ante*.

² His last poem was one of bitter satire on the tribe of O'Hara, who had invaded his house, they felt the insolence of his satire so keenly that they returned and committed an act of barbarity, by cutting out the poet's tongue, from which he died. They were tried by inquisition at Sligo, 30th June, 1617, and attainted of the murder, etc. O'Reilly's *Irish Writers*, p. clxx.

³ O'Reilly's *Writers*, pp. clxx-clxxiv.

connell, a poem of nineteen *ranns*, each consisting of eight verses, beginning “*Rug cobair air Conallcáib, tug amair earccáirib*”, “Power has come to the Conallians, terror has seized on their enemies”.

2. A poem on the long and peaceful life of Torlogh, son of Cathbharr O'Donnell, who at the time the author wrote the poem had attained his seventieth year. It contains one hundred and sixty-eight verse lines, beginning “*Mo mallacht ort, a fáogáil!*” “My curse on thee, oh world!” Copies in R.I.A.

EOCHAIDH O'HEOGHUSA, flourished about 1630, as appears by his poem on O'Donnell, second Earl of Tirconnell. He was chief poet to Maguire, and began his career as a poet when he was a youth in 1593. O'Reilly says, “Many of his poems have much merit, and none of them are contemptible”. The list includes twenty-eight poems, we only extract notices of those relating to Donegal.

1. A poem of two hundred and twenty-eight verse lines, on the elevation of Red Hugh O'Donnell to the chieftaincy of Tirconnell, after his escape from captivity in Dublin Castle, during the last week of December, 1592; it begins “*Díol fáta fáidir Eireann*”, “A reward exciting hatred is the sovereignty of Erin”.

11. An historical poem (called “very beautiful” by O'Reilly) in praise of Owen Og Mc Sweeney, the son of Margaret, daughter of Aodh O'Donnell, chief of Tirconnell. It consists of two hundred and thirty-six verse lines, beginning “*Romh léite air a nbuair Eireann*”, “The uneasiness of Ireland is divided”.

¹ *Fáogáil*, also means—a man's life; a generation.

18. Two hundred and sixteen verse lines on the O'Donnells, beginning “*Ḥī cōmṭṛom cōḡaḡ banḡa*”, “Not equal is the war of Banbha (Ireland)”.

19. Forty-four verse lines on O'Donnell, Earl of Tirconnell, beginning “*ḡonmōḡta maḡaḡṛ ḡḡṛḡ*”, “Commendable the exchange of profit”. The author was an extensive writer on various subjects.¹

CUCOIGCRICHE O'CLERY wrote in Irish the life of Hugh Roe O'Donnell, the original is now in the library of the Royal Irish Academy, where there is also a translation into English, almost complete, by Edward O'Reilly.²

The Rev. Denis Murphy, S.J. has just published a valuable quarto, containing the original Irish text by O'Clery, with notes and translation.³

CUCOIGCRICHE (son of Toole *ḡurḡhe*.) O'DUIGEANAN,

¹ O'Reilly's *Writers*, pp. clxxxiii—clxxxv.

² The translation of O'Clery's Irish text of the *Life of Red Hugh O'Donnell*, was almost completed before 1820 by Edward O'Reilly, author of an *Irish-English Dictionary*, and *Irish Writers*. It was O'Reilly's translation that John Mitchell used in his *Life of Hugh O'Neill*, and it was from that rendering (p. 4,) Mitchell quoted the famous picture in four words of the “bark, black-hatched deceptive,” that fully describes for all time the treacherous vessel “with a murderous drunken crew, sent by the English from Dublin to Lough Swilly to capture Red Hugh O'Donnell. (*Life of Hugh O'Neill*, p. 76, Dublin, 1845). Students of Irish History ought to read Mitchell's *Life of Hugh O'Neill*, and Father Murphy's *Life of Red Hugh O'Donnell*.

³ *The Life of Hugh Roe O'Donnell*, by Lughaidh O'Clery, translation etc, by Rev. Denis Murphy, S.J., Dublin, 1893. It should be noted that O'Reilly gives CUCOCHRY, the son of Lughaidh, as the writer of the *Life of Red Hugh O'Donnell*, (O'Reilly's *Writers*, p. cxc.), whilst O'Curry says, “it was probably that known at the present day as *The Life of Hugh Roe O'Donnell* written by Lughaidh O'Clery”. Fr. Murphy says, “the scribe was his son Cucogry”. Editor's preface, p. iv.

one of the writers of the *Annals of the Four Masters*, was author of a poem on Teighe O'Rody's return from London, beginning "Aom rciac cornam na cceall", "Only protecting shield of the churches".

OWEN ROE MAC-AN-BHAIRD, a Franciscan friar who is placed by O'Reilly under the year 1640, was the author of several poems, chiefly religious, and one on receiving the news of young O'Donnell's return, consisting of sixteen verse lines, beginning "Ionmum rjubenn rgaolteorunn", "Pleasant news reported here".

SOMHAIRLE MAC-AN-BHAIRD is placed by O'Reilly under the year 1649, as appears from the last *rann* but one of his elegy on the death of Hugh Buidhe O'Donnell, who died in that year. The poem contains two-hundred and eighty verse lines, beginning "Neart gacl tige airt tichonall", The energy of every country is in Tirconnell.

FEARGAL OG MAC-AN-BHAIRD, lived about the year 1655, and was the author of five poems that have been preserved.

1. An elegy on the death of John O'Donnell, who in the poem is stated to have died in the year 1655. It contains two-hundred and thirty-two verse lines, beginning "Do toir nead ceannur clann Conn", "The authority of the sons of Conn was raised".

2. One-hundred and sixty verse lines on the descendants of Ir, particularly on the Magennises. The poem begins "Iual coonacl cloinne h1i", "Irial treasure of the sons of Ir".

3. A poem on the family of O'Ferrall of the race of Ir.

4. A poem of two-hundred and forty-eight verse lines, on the O'Donnell's, particularly Calbhach, son of Manus,

beginning “Τρεοιν αν σεαννυρ clann Ὀάλαϊς”, “Powerful the authority of the Clann Dalaigh”.

5. On Dominick O'Donnell, a poem of two-hundred and forty-eight verse lines, beginning “Ἐαῖβλε φοῦλα ρυῖλ Chonaῖλλ”, “Props of *Fodhla* (one of the names given to Ireland,) are the race of Conall”.

DERMOT, SON OF LEWIS (or Lughy?) MAC-AN-BHAIRD, was a writer who lived about 1690, as appears from a poem by OWEN O'DONNELLY, beginning “1ρ nάρ αν ρσευλρα τεαδσ οα εῖς”, “Bad is this news that came to your house”. He is placed by O'Reilly as having being a native of the Co. Down.

PATRICK OG MAC-AN-BHAIRD, who flourished about the year 1696, was the author of two poems that have been preserved.

1. A poem of one-hundred and thirty-six verse lines, descriptive of Fiodhnagh of Magh-rein (Fenagh on the plain of Rein)¹ in the County of Leitrim the ancient patrimony of the O'Rody's: This poem is an eulogium on Teige O'Rody, chief of his tribe, who it appears left Fenagh, his paternal inheritance, in 1689; it contains one-hundred and thirty-six verse lines, beginning “Α ρυῖ εαιρσῖλ χηῖσε chuῖνο”, “Oh! man who travelled over the country of Conn”, *i. e.* “Ireland”.

2. A poem of one-hundred and eighty-six verse lines on Maolmuire McSweeney, beginning “Cuῖο ροννα α nanḃuan Eῖρεανν”, “Part of the shares of Erin's trouble”. Teige O'Rody of Crossfield, Co. Leitrim, was a famous scholar, skilled in Irish, Greek, and Latin.

RANDAL McDONALD, a poet of the County of Donegal,

¹ *Book of Fenagh*, pp. 251-261, Dublin, 1875.

is put down by O'Reilly under the year 1700. The first lines of five poems were sent to O'Reilly by the Rev. Paul O'Brien, Professor of the Irish Language in the College of St. Patrick, Maynooth, who was a most ardent collector of Irish writings. Of what became of his library after his death, on the 20th May, 1820, we have no information. Let us hope it may have been preserved in the College of Maynooth. The subjects on which the first lines here quoted were not mentioned to O'Reilly. However the poems begin as follows:—

“1. Δ εαονη μὲν ἀν τροβουρ, ἀν βρολλεαῖς ῥῖλ ἱρ βάινε
εμῦτ”.

2. “Τρε εῦρλε ζαν τειρλε λε ριανρα ρυιλτ”.

3. “Οο ῥαεεε ατα τανν ἀρ με ρανν λε γευρ-τειρρε”.

4. “Δ Τθοιρρῶεαλβαῖς υἱ Νέιλλ, ολλαν νὰ τευο”.

5. “Βειρβεανναετ ζο ταραις υαμ ρίορ ζο τίρ Conail”.

From the dawning of the 18th century the bards and writers of Donegal were scattered among other counties; we find in the County of Cavan, THOMAS O'CLERY becoming the poet of the O'Reilly's, and two poems of his appear in O'Reilly's *Writers* under the year 1715. BRIAN RABHAGH O'CLERY, a native of Moybologue, has two poems mentioned by O'Reilly under the year 1730, whilst the RIGHT REV. JAMES O'GALLAGHER, Bishop of Raphoe, translated to Kildare, flourished up till the year 1751.¹

EDWARD O'REILLY, Assistant Secretary to the IBERNO-CELTIC SOCIETY, collected and compiled a chronological account of about FOUR HUNDRED IRISH WRITERS, and from this compilation we have extracted the particulars relating to the Donegal poets. O'Reilly has done

¹ See notice p. 218, *Ante*.

much to preserve and index the Irish poets, more we believe than he has got credit for. Most of the poems that were in his collection are now preserved in the library of the Royal Irish Academy, and are easy of access by reference to the first line of the poem, as given in Irish.

HUGH ROE O'DONNELL.

The poem of Maolmuire Mac-an-Bhaird, addressed to Hugh Roe O'Donnell during his captivity in Dublin Castle,¹ consists of forty-one quatrains, or one hundred and sixty-four lines.

We submitted a copy of this poem to Douglas Hyde, LL.D., an eminent Irish scholar, who kindly examined its construction, he says, "it is written in *Deibhidh* verse". Dr. Hyde gives the peculiarities of this metre to be as follows; "Every quatrain consists of four lines, each line of seven syllables, the last word of the second and of the fourth line of every quatrain must contain a syllable more than the last word of the first and third lines. If the accent falls on the seventh syllable in the first and third lines, it must fall on the sixth in the second and fourth, if it fall on the sixth syllable in the first and third lines it must fall on the fifth in the second and fourth. Each pair of lines make final assonance, *i.e.*, rhyme with each other. In addition to this some one word or more in the middle of the third line must make assonance with some one word or more in the middle of the fourth, and this interlineal assonance is often, though not necessarily used in the first and second lines also.

¹ See p 403 *ante*.

In each line two words must begin with the same consonant or a vowel, thus forming an alliteration.

Dr. Hyde has rendered into English several quatrains of the poem, some literally, and a few marking the distinction of the *deibrò* verse. The examples given will show that Irish poetry was not a matter of haphazard. Maolmuire begins his poem¹:—

1. *Ioncúir h-actúirre a Aoð Ruairò*
Ceanntaig h-inntinn fá t'anbúin
Tuig a míc foigíoe a tuile
Déit ní foigíoe suapait.

(Literally).

“Bear thy sorrow, Oh! Red Hugh, calm thy mind under thy misfortune, have patience, O son, in thy ill. Danger is no nearer thee on account of it”. Dr. Hyde gives this example of the style of *deibrò* verse translated into English.

- “Thy Burden *Bear*, O! Red Húgh
 Suffer thy *care* and Sorrow,
 Danger may be *Dear* to thee
 But Fail not, *Fear* not ány,

2. 3. Mac-an-Ward, then desires his chieftain to put his trust in God, “who alone can bring him out of his bondage”, to be patient, and make little of all his afflictions.

¹ *Irish MSS.* in R.I.A. vol. xix. C²³, p. 161. (O’Longan’s copy), and Hodges and Smith’s Cat. p. 591, and Book S. L. ²³₁₇, R.I.A.

4. Τῆς ῥαοῖρε ἀνὸιᾶς ὀόρῖα
 ῥέᾶδ' ῥέιν, ῥῥῦλαινς ἡ-ἀνρὸρῖα
 βεῖτ ῥά μαοῖτ-ἐμοῖρε, ἀν μῖαο ὀοῖτ?
 Ἀ ζῖαν εᾶοῖν-τοῖςε Κοῖβμαῖε.

(Literally).

“Freedom comes after grievous wrong, behold thy self,
 and suffer thy calamity; to be of faint heart, doth it become
 thee, Oh! sun of the gentle house of Cormac.”

(Translation in *veibhro* verse).

“After Failure Freedom comes
 Suffer thy Sore alárums.
Be Thou a man mid Troubles Thick,
Sun of the Clan of Córmic”.

5. ῥῦλαινς βεῖτ μῦρ τάτῃρ
 ζο ὀυῖλλε ἀν τὸνν ἰομβάοις
 Ἀ ὀίρεν ἰμῖλ Εῖρεανν
 Ἀὐ' ἐμῖς Ἀῖς-εῖρε-ζέῖβεανν.

(Literally).

“Endure to be as thou art, until returns [recedes] the all
 drowning wave.

O! protection of the coast of Erin, a captive in hard bond-
 age”.

(Translation in *veibhro* verse).

“Night is Near, but do not mourn
 Erin's Whelming Waves return,
 Round that *Last* Loved son of her's
 A captive *Fast* in Fétters”.

6. 7. The poet continues to console Red Hugh O'Donnell by reminding him that he is not the first of the sons of Milesius who was taken prisoner by the Galls, or foreigners. The Galls, says the poet:—"Shall be to the end of the world fighting for the mastery over the land of Inisfail and fettering the sons of Milesius".

8. Ríogíoraí Gall, Gaoidíle Bánba
Riam go fóill ag fheargabha,
Claire foiléir na ríot goirt bhuonn
Fá moḡact oileáin Eireonn.

(Literally).

"The Kings of the Galls, the Gaels of Banba [Erin], ever yet in opposition for the clear plains of the white fairy fields in the kingdom of the Island of Erin".

(Translation in *veibro* verse).

Still opposing Law to Láv
Fight Gall and Gael in Bánba,
Where the white Fields *smile*, of Finn
The flowered *Isle* of Erin.

9, 10, 11, 12, 13. The poet says:—No one of the race of Tirconnell before thee hurled [efficiently] as much as one shot against the foreigners", but it is not quite clear whether the poet desires to incite Red Hugh against the foreigners, or to calm his mind, on the ground that he had given the English no occasion to exercise their greatest cruelty, *i.e.*, putting him to death. The poet continues:—"Thou mightest have gone for ever beyond the power of

the foreign legions, yet thou wentest not, the foreigner ever controlling thee with barbarous custody, Oh! youth with the head of curled yellow hair". From this allusion it would appear this poem was written in 1590, after Red Hugh had been brought back to Dublin Castle by Phelim O'Toole, whose territory afterwards was given as a recompense for services to Lord Powerscourt's ancestor, Richard Wingfield, Marshal of the English army, who was sent by Chichester in 1608 to Kilmacrenan to fight and contend against Cahir O'Doherty and his followers.

The poet continues to address Red Hugh, "that perhaps, the thing which a man considers often the greatest evil that could befall him, often turns out to his good, and so may it be with thee. It may be necessary to lower thy high spirits and great courage in order to make thee a more perfect man, and a greater captain". To this end the poet illustrates his meaning by examples:—

14. An cú naé (5) cuimítear ar éill
 A mhic Aoúa, i n-aoir cóilein
 Cúir fearú caróream na con,
 Ficir ó'aigneo i' t'naóar.

[Translation in *scéibí* verse.]

"Useless Is a hound you see
 Unhunted As a puppy,
 Full of *Flaws* he comes to age
 Because too Crammed with *Courage*".

The poet gives an example of the ship under control of the helmsman:—

15. Síbé long léigteor 'na méim,
 Lá anfaró ar fuo n-aiyéim
 Feimíoe an long leasao a réol,
 Sul teasam pá fonn ain-cól.

(Translation in *veibíó* verse).

“When a Ship is on the Séa
 Where Warring Winds Sweep Swiftly
 Trim well *all* its' Wide-sail Wing
 Before it *Fall* to drifting”.

The poet gives the young unbroken steed as an example ;

16. An t-eac bóir (róir) beantam ve'n éimíó
 Bíd go h-eapúmal eapíoró
 A éimíaró leac-élan ar lí rúé
 Go mbeantam í ar a huabam.

(Translation in *veibíó* verse).

So the Wild and Wilful steéd,
 It Rages, it is Rabid ;
 Bridles Must first *Mould* its' will
 Breaking it — *Bold* but gentle.

“As a further exemplification the poet tells in verse the story of the son of the Emperor of Almain (Germany), who through haughtiness and high spirits became intolerable, until the seers of the East and men of knowledge hit upon a plan of getting him under their power and control for a time. They placed him in fetters, until his pride and high spirits were broken, so when his time came, he was prepared to reign as king over the kingdom of his fathers”.

Then the poet makes a parallel between the son of the Emperor of Germany and Red Hugh O'Donnell, "continuing his address he says, "After all thy weariness it was the very same thing through the will of Christ who created thee, that happened both to him and thee". The poet impresses on Red Hugh that it was "for thy own good and for their own good that the foreigners brought thy bright countenance to the populous ford of Dublin,—though there is a shadow over everyone on account of it".

The poem ends with the following quatrain.

Δ υα μάγναιρ, μαίενη Cuinn,
 Δ υα Σευμαιρ ριολ η Όόμναιλλ,
 βεανφα αν βμοιό-ρε παρ η οόιγ όίνν
 ζλοπ ιρ ταιζρε ο'άρ η-ιμψνιμ.

(Translation.)

"O Grandson of Magnus of the children of Conn,
 O Grandson of Seumas of the seed of Domhnall".¹

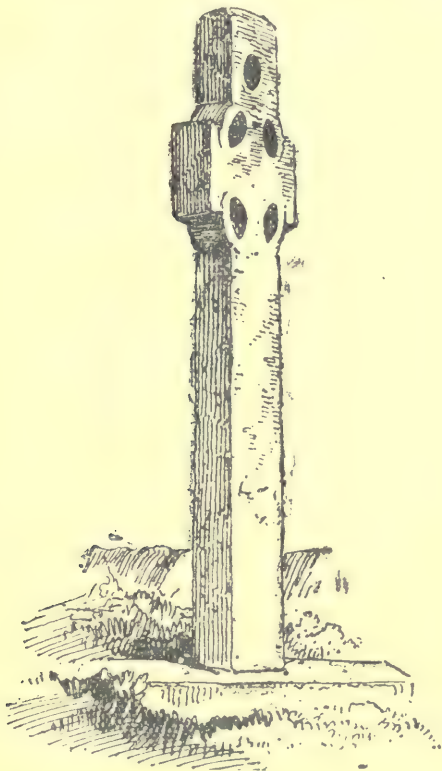
"This captivity of thine shall surely bring to us a nearer glory out of our sorrow". We here express to Dr. Hyde thanks for his valuable digest of this interesting Donegal poem.

THE CROSS OF COOLEY (Μαγ-βίλε).

Near the site of the church of Maghbile (Moville) in Bredach-Glen, known as the church of Cooley, there is a fine specimen of an ancient Irish monolithic cross.

¹ This refers to James MacDonnell, who was his grandfather on the mother's side.

O'Donovan, who visited the place in 1835, says: "I saw the old church of Maghbhile, and could not but laugh at the audacity of Lanigan attempting to contradict Colgan, who



had often seen the church. It is a very extensive ruin, and an antique cross at the gate, about 8 ft. 6 in. high, as

grey as a ghost, and as old as St. Patrick, indicates the great age of the church".¹

This High Cross of Cooley bears no inscription or decoration, but has four perforations within its circular body, and one perforation in its upper limb. The cross faces east and west, it has a height of 9 ft. 3 in. over the table slab in which it stands; its width at the arms over all is 31 in., whilst the circular body has a diameter of 22 in. The width of the stem is 15 in., and the arms are also 15 in. deep.

A foot-mark, traditionally ascribed to St. Patrick, is pointed out on the slab in which the cross is fixed.

In the graveyard at Cooley, is a small rectangular building, covered with an angular stone roof, after the manner of St. Kevin's "Kitchen" at Glendalough. The building is 8 ft. 6 in. by 6 ft. 6 in., with side walls 2 ft. thick, and about 4 ft. 6 in. high over the present surface. The height to the apex of the roof over the side walls is about 3 ft. 6 in. A lower aperture 15 in. by 12 in. is in the western gable, and a slit-opening 15 in. by 5 in. is placed in the eastern gable at 4 ft. from the ground. It is known now as the "Skull House". This may have been the original oratory.²

CARROWMORE CROSSES (Boč-ònaip.)

O'Donovan, who visited this place in 1835, speaks of "the beautiful stone crosses on the site of the old church,

¹ *Ordnance Survey Letters*, Co. Donegal, by John O'Donovan. The letter referred to is dated from Bredach-Glen, August 17th, 1835.

² *Proceedings R.I.A.*, 3rd Series, vol. ii., pp. 105-6.

of which not even the graveyard now remains. Oats grow on the site of the churchyard. The crosses are very conspicuous objects from the road leading from Bunaphobble".¹

O'Donovan supposed that this was the site of the original parish church of Cooldavagh. But Colgan, who knew the place thoroughly, calls it the monastery of Both-chonais, from which it is probable that the name applied to the Catholic church of the district, Bocan, is derived.

The Rev. William Reeves, 1853, identified the site of Both-chonais, where, in the townland of Carrowmore, he says he found it "bearing abundant evidence in its crosses and other remains of ancient, though locally forgotten, importance".²

The foregoing meagre notice is all that has hitherto appeared on the subject. When in the locality in June, 1890, the Author, aided by the Rev. Philip O'Doherty and Mr. O'Cannan, made an examination of these crosses, which bear every appearance of being as early, at least, as the tenth century, and may have been erected before that period. They consist of two high crosses, which are still standing. The first is at the western end of a plateau, on which the outline of a building may be clearly traced, and where a portion of the monastery of Both-chonais evidently once stood.

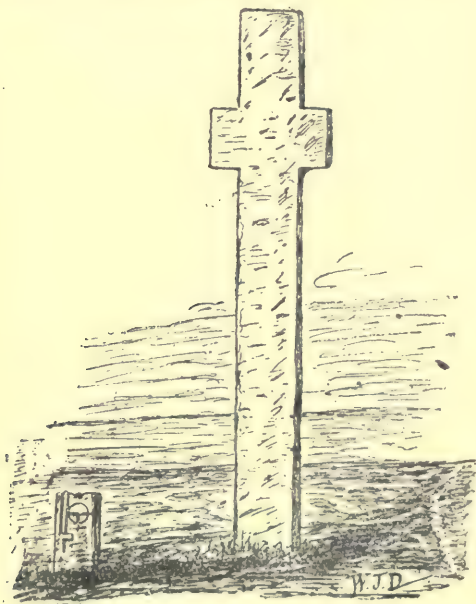
This cross, slightly slanting, is a beautiful stone, standing more than 11 ft. above the ground, 14½ in. wide by 11 in. thick, and has been cut from the laminated sandstone that is to be found at Glengar, in the north-east district of

¹ O'Donovan's Letter, dated Carn-Donagh, August 19th, 1835, and Ms. Extracts, Parish of Culdaff, R.I.A.

² Reeves' *Columba*, pp. 405—406.

Inishowen. The arms, which extend beyond each side of the stem of the cross 4 in. by 15 in. deep, are placed at about two feet down from the top. This, like the Cooley cross, bears no inscription, and is wholly devoid of any ornamentation or tracery, presenting the outline of a plain cross, as it had been cut out of the quarry.

At this site are the remains of other crosses. On the stem of one which stands 3 ft. high by 2 ft. broad, are carved lines and a circle meridionally divided. This we have shown on our drawing.

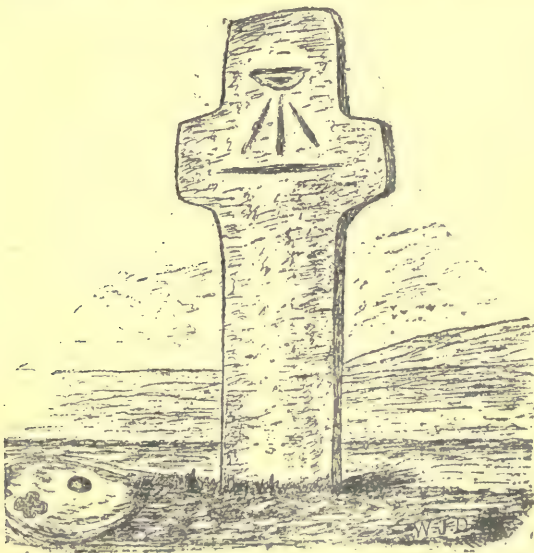


AT Both-chonair.

[CARROWMORE.]

Another high cross, about thirty yards south of the former, stands in the field adjoining. It is also rectangular in form, about 10 ft. high, 2 ft. 5 in. broad at the ground, slightly widening to 2 ft. 8 in. under the arms, which measure 4 ft. 3 in. across, and are 1 ft. 10 in. deep. The thickness of this stone is now $6\frac{1}{2}$ in.

On the head of the western face is sculptured a radiating glory, with a spray of three rays, giving it the appearance of a triangle. These rays extend to the centre of the arms. This is the only appearance of carving that now exists. The eastern face is plain. In consequence of its exposure to the east, it has suffered from the effects of weathering.



Booth-chonair.
[CARROWMORE].

Immediately adjoining the last-described cross, and lying with its surface inclined to the slope of the field, is an irregular-shaped stone, about 5 ft. by 5 ft., on which is carved a small cross, 17 in. by $8\frac{1}{2}$ in., formed by a half-circular sinkage, as a corresponding circular margin, near which is an elliptical sunk water-bowl, used by the peasantry who still frequent the place in making the *Tunap*, or pilgrimage, and out of which they take some portion of the water it may at the time contain.

The cross on this inclined stone is much like those described as found cut on the interior of caves in Fifeshire.¹

THE CROSS OF ST. BUADON OF Cluain-Catha (Clonca).

The ruins of a small seventeenth century church, about 48 ft. by 21 ft., known as the Church of Clonca, that occupies an older foundation, lie eastward of Both-chonais, on the road to Culdaff. Outside, west of the graveyard of this church, are the remains of a High Commemoration Cross, equal in many respects to some of the sculptured crosses described by the late Henry O'Neill.²

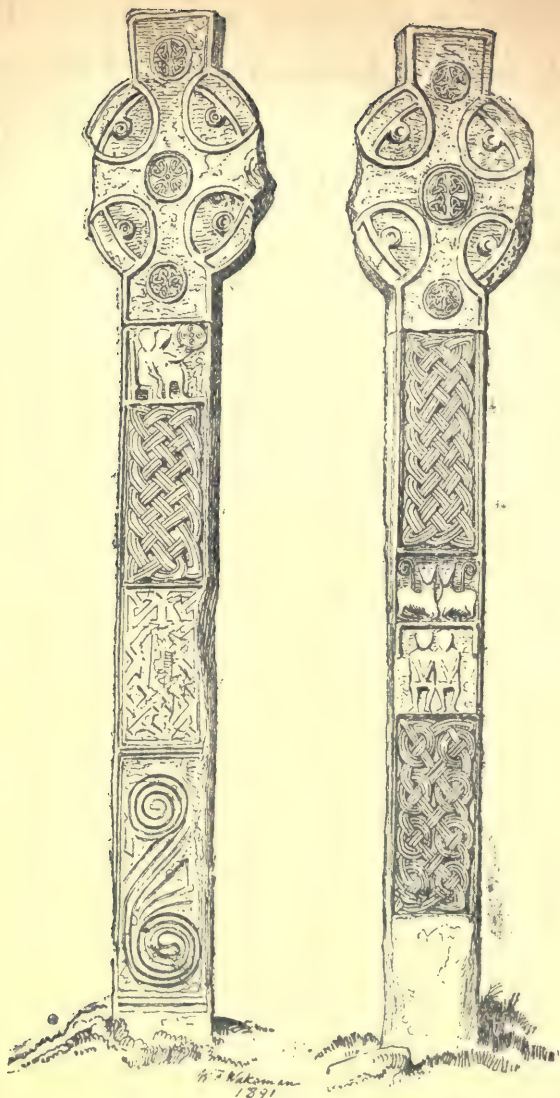
The portion of the shaft now erect in its original site measures about 10 ft. high by 16 in. by $8\frac{1}{2}$ in. It is divided into panels, and carved with figures representing Scriptural subjects, after the style of the Monasterboice crosses. In the same field is what is stated to be the

¹ *Spalding Club*, vol. 2, pl. xxix. Aberdeen, 1867.

² *The Sculptured Crosses of Ancient Ireland*. By Henry O'Neill, London, 1857.

remaining portion of the cross, consisting of the upper limb, or head of the cross, which gives a further height of about 5 ft. 6 in., or a total height of about 15 ft. 6 in. The appearance of this cross, if restored (as in the figure) would resemble in many respects the model of the restored cross after Henry O'Neill, now in the Museum, Kildare Street. The head of the cross extends over the body by a projection 20 in. wide by $13\frac{1}{2}$ in. high, and $5\frac{1}{2}$ in. thick, so that the sloping sides, beginning at 16 in. wide, taper at the top to $13\frac{1}{2}$ in., while the thicknesses of the stem of $8\frac{1}{2}$ in. wide also diminish at the top to $5\frac{1}{2}$ in. The top of the cross extends 2 ft. 9 in. from the centre of the arms. A central small circle, 10 in. in diameter, divides the arms that project 20 in. on each side of the centre, giving an extreme width of 40 in. across the body. The shoulders of the cross are sunken spaces, but not perforated, as in most Irish crosses. The circular rim, or nimbus, is formed by intersecting circles, having a raised boss $7\frac{1}{2}$ in. in diameter in each. A memorial cross of this magnificence is rarely found, and the Author regrets that the time at his disposal when visiting the locality of the site would not permit of a more careful examination.¹ The Cross of St. Buadon is shown on the next page.

¹ See Doherty on *Some Antiquities of Inishowen. Proceedings R.I.A.*, 3rd series, vol. ii., p. 108—109.

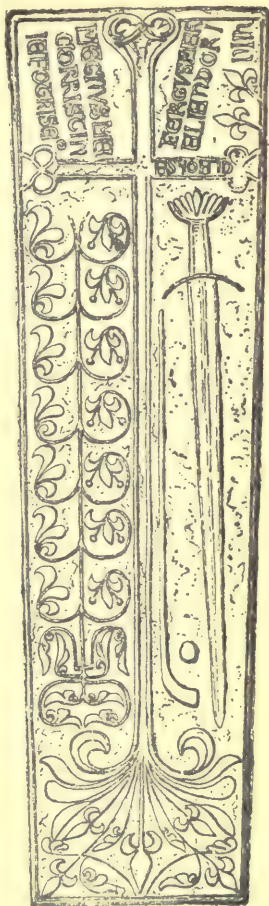


ST. BUADON'S CROSS (CLONCA.)

Within the walls of the old church of Clonca, at the sanctuary end, was discovered by the Author in 1890 the tombstone of which, through the assistance of Rev. Philip O'Doherty and Mr. Robert Moore, the Author was enabled to present to the Academy the rubbing then exhibited.¹

Up to the date of the Author's visit local tradition assigned this slab as the property of some local family. This arose from the *camán* that is sculptured thereon being supposed to represent the *camán* and *nagg* by which it was stated a member of this family at Culdaff had been struck when playing an athletic game, well known throughout other parts of Ireland by the name of "*hurley*".

The stone is a fine specimen of local limestone, beautifully carved, with a divisional cross,



¹ The outline here represented is from a drawing of a more recent rubbing taken for the Author by Messrs. Moore and O'Cannan. See *Proceedings R.I.A.*, 3rd series, vol. ii., p. 110, etc.

that commences by twined serpents' heads, extending so as to form by graceful curves the terminations of the head and arms of the cross. The foot of the cross ends in various floral embellishments, possibly emblematic.

On the right of the cross is a double-handed sculptured sword, full size, with ornamental pommel and recurved guard. Alongside the sword is the outline of a *camán* and *nagg*, or possibly a representation of the instrument used on the "*links*" in the game of "*goal*", or *golf*. On the left-hand side of the slab is a carved spray of flowers extending over the surface, as a counterpoise to the *camán* and sword.

The inscription, so far as the Author has been able to decipher it from the rubbing, on the right, reading from the centre is—

FERGUS MAEL ALIAN DORISTEN,

whilst that on the left, reading towards the centre, appears to be—

MAGNUS MACORRISTIN IAPOTKISE^o.

The letters remaining on the right arm of the divisional cross appear to be ESPOLD, whilst the letters that were formerly on the left arm, if any, seem to have been worn off by age.

The whole carving is in a fine state of preservation, which may be accounted for by its position in the sanctuary of the church. The lettering is of the class found on the sculptured stones on the east coast of Scotland and the Isles.

The Author, when first examining the slab, thought it

might have been erected in memory of King *Magnus*, slain in Ireland in 1103. It presents a favourable opportunity for the authorities of the Science and Art Museum to have a cast taken for exhibition. It is on the inlet of the sea adjacent, called *Ṭṛaig-bṛéige*, which formerly was celebrated as a depôt and settlement of Danish colonists who became Hibernicized under the name of *Maelfabhall*, now Anglicized to M'Paul and M'Faal. The Author is indebted to Dr. P. W. Joyce for putting him on the way of reading this Irish inscription, and to Dr. George Sigerson for the following, sent to him in a letter:—

“Dr. Joyce was happy in deciphering *ṛo rin in*, but the rest is not *alhoiṛ*, as he conjectures. Another inspection of the inscription has shown me the true reading, which is *clagh ra*. Hence the entire inscription runs thus:—

fergus mac alian ṛo rin in clagh sa,

i.e. FERGUS MAC ALIAN MADE THIS STONE.

“The substitution of *Δ* for *O* in the last two words indicates that Fergus used the Scotch Gaelic. As regards the other (and chief) inscription I must entirely differ. It is, indeed, extremely puzzling as it is given with the words run together. But space them as follows:

magnus mac orristin ia ṛo ṭrī seo.

“The last word but one is contracted, and may thus be lengthened out:—

magnus mac orristin ia ṛo ṭriat seo.

“This, in English, reads:—

MAGNUS MAC ORRISTIN OF THE ISLES UNDER THIS
MOUND.

“The isles indicated are those of Scotland long held by the Norsemen, from whom the name *Magnus* came among the Gael. This stone yields a double confirmation, supported again by the Scottish form of *clagh ra*. In addition, allow me to point out that *ro* and *reo* are both archaic Gaelic, so that the antiquity of that exquisite and unique monument is placed beyond doubt. Possibly *1a* may refer to Iona, as its name was so written of old. In any case, you are entitled to all our congratulations for this most interesting and remarkable discovery”.

THOMAS AINGE DEVYR,

or, as the name is written in the Co. Donegal, Diver, was born in Donegal town about the beginning of the present century. He died at Greenpoint, New York, about the year 1889.

Thomas A. Diver would appear, if we form our opinion from the style of his writing, to have been as “odd” as the title he gave his book.¹ His pen and ink sketch of an Irish justice of the peace, as represented in the person of the Rev. Joseph Welch, magistrate and rector of Donegal, is eminently graphic and racy.

T. A. Diver, declares himself in his work to have been the first “Young Irelander” on record, having become dissatisfied with the arbitrary way, which O’Connell, in his opinion, accounted for the disbursement of the Repeal-Rent.

¹ *The Odd Book of the Nineteenth Century, or Chivalry in Modern Days*, New York, 1882.

T. A. Diver reprinted *Billy Bluff* and *Squire Firebrand*, political pamphlets, written by Rev. James Porter, Presbyterian Minister of Grey Abbey in the Co. Down,¹ who was executed opposite his own Meeting-house in 1798.

REV. JAMES PORTER, P.M.

“Who fears to speak of Ninety-eight?
 Who blushes at the name?
 When cowards mock the patriot's fate,
 Who hangs his head in shame?”²

On visiting the library of the British Museum recently, we discovered there a pamphlet written by Rev. James Porter, entitled “*Wind and Weather*”, *being a sermon on the late providential storm which dispersed the French Fleet off Bantry Bay*, preached to the congregation of Gray Abbey, on Thursday the 16th February, 1797, being the fast day appointed by *Government for thanksgiving*. By the Rev. James Porter, published at Belfast, 1797.

On the fly-leaf opposite the title-page is pasted a written note, as follows, *i.e.*, “Wind and Weather, a political sermon by the Rev. James Porter, who was hanged the following year near the meetinghouse where it was preached”.

The catalogue number in the British Museum Library is 4477, cc. 55. Belfast, 1797. The sermon extends over 24 pages, and the copy preserved seems to have only reached the British Museum 4th February, 1867.

¹ See page 176 *ante*.

² *The Memory of the Dead*, by John Kells Ingram, S.F., T.C.D.

“Fast Sermon.”

The text quoted at the heading to the sermon is from
Ephesians II. 2.

“Ye walked according to the Prince of the power of Air”.

Having made a copy of the sermon of this distinguished Presbyterian Minister, the Author regrets space cannot be found in these pages for it, but as a tribute to the memory of a Donegal man, who suffered death for his country, we give a few extracts from the sermon :

W. J. D.

“The Almighty Governor of the Universe displayeth his power and his providence in regulating the concerns of this lower world by intermediate agents. Some of those agents are obvious—as the wind is the cause which raises the sea into waves and billows, and drives ships along its surface ; that rain is the cause of moistening the earth, and producing lakes and rivers, and such like. Others are not discovered without some difficulty—as, how water is carried up to the clouds, and how the air is put in motion, so as to produce storms ; and others are so involved in obscurity as to baffle every effort of human genius—such as the growth and colour of vegetables, the operation of spirit upon body, the cause which preserves the planets in their orbits, and many more ; yet we are as certain of the existence of these causes as we are of those which are of the objects of sense : Among these hidden causes we may reckon the ‘*Power of the Prince of the Air*’ mentioned in my text.”

“To what extent the devil holds dominion over the elements of the world, by the permission and appointment of God, no man can pretend to say. But his agency seems indisputable, [a reader of the pamphlet has underlined these two last words] not only from the words of Paul to the Ephesians [the same reader has also underlined Paul and has written the word *fudge* under the name Paul] but from other parts of Scripture—Our Saviour, rebuking the wind, as mentioned by St. Luke, shews that he did not consider it as coming immediately from the hand of God—The writer of the Book of Kings says, that a great and strong wind rent the mountains and broke into pieces the rocks—but the Lord was not in the wind; and after the wind an earthquake—but the Lord was not in the earthquake.”

..... “In the late providential storm, which gave occasion to our meeting this day, we are not to suppose his influence [*i.e.* the influence of the Prince of the Power of Air,] very predominant, else we should not, perhaps, have such cause for gratitude and joy. To those who are tenacious of Satan’s power, and solicitous for the extent of his dominion, I am willing to allow¹ a certain degree of agency in whatever concerns the misery of man, but none in whatever promotes his happiness; yet those who think “*all things work together for good*,” will give me little thanks for the concession”.

“The instruments which the Governor of the World employs for chastisement or destruction, are as various as the crimes of which men are guilty.” In modern times we may trace the same irresistible hand of Providence

¹ Pamphlet p. 6.

guiding, regulating, overthrowing, and raising up kingdoms, states and empires; changing their power, their principles and maxims of government; crumbling to dust, thrones and sceptres; breaking asunder the most formidable and deep-laid combinations, baffling the wisdom of the wise, and defeating the strength of the strong; dispersing fleets and armies; confounding the councils, checking the ambition, and humbling the pride of man".

. "Since the beginning of the American War, we have had opportunities of prejudging how useful those *fast days* are; perhaps their efficacy has not been so extensive as many of us could wish—yet that it has been very considerable in the eyes of administration is evident from the solemn punctuality with which they are appointed on all great occasions. Common people cannot see far into the profound wisdom by which statesmen regulate the great interest of religion and policy; and should delusion and error appear ninety-nine times out of a hundred, you must know that plain unadulterated understandings is a sufficient reason,¹ as times go, why you should not trouble your heads about the business." "The pious care, however, with which the holy dignatories of the Church [meaning the establishment] display the profusion of their tables, and the delicacy of their wines, proves that the pastimes of fasting is not very strictly enforced upon themselves".

"The last storm was a phenomenon in this country, from its duration and effects; from the force and steadiness with which the wind blew; and from the vast tract of

¹ Pamphlet, p. 9,

our globe over which it must have passed. It blew with undiminished fury for seventy-two hours, without any sensible variation from the S.S.E. [strange this is the quarter from which we are visited by the most dangerous and continuous wind]. "It must have moved with a velocity of fifty miles an hour, and it was not less than 600 miles in breadth.

The Rev. James Porter concluded this remarkable sermon in the following words: "Let your behaviour be peaceable, sober, and submissive to the laws. Cultivate brotherly love one towards another, put not your trust in storms, fleets or armies—remembering that the race is not to the swift, nor the battle to the strong; but put your trust in the Lord your God, and be followers of that which is good".

In a recent publication,¹ its author gives "A List of Ministers of the Synod of Ulster who were executed, banished, imprisoned, or fled the Kingdom for being concerned in the Rebellion of 1798". The first name on the list is that of "James Porter, Greyabbey; executed at his own Meeting-house gate, at Greyabbey, July 2nd, 1798."² The notes used by Mr. Young, appear to have been originally taken down from Mr. Andrew Stilly, of Ballindrait, in 1845, by the late Rev. Classon Porter, of Larne, who says he was told "that Mr. Porter (of Greyabbey) was born at a place called Tamna Wood, near Ballindrait. Mr. Young gives in his *brochure* an excellent vignette of the Rev. James Porter."³ [Ballindrait is a village, in the parish of Cluain Laoibh (Clonleigh), Co. Donegal;

¹ *Ulster in '98*, by Robert M. Young, M.R.I.A., Belfast, 1893.

² *Ibid*, p. 57.

³ *Ibid*, pp. 58, 59, 60, and 66.

situated about two and a half miles from Lifford, on the road to Raphoe, and Letterkenny'. Mr. Porter's son, aged about 12, carried till the last, a stand of colours that were riddled with bullets at the battle of Ballynahinch. This boy, Alexander J. afterwards became an American jurist and Senator, he was born in Armagh in 1786.]²

SHANE O'DOHERTY.

Shane Doherty, a poet, called MacAvergy, *Mac a Fuirge*—Son of the Sea—was born in Malin perhaps about the year 1700, he removed to the parish of Clonmany, where he died about the year 1764.

FRIAR O'DOHERTY,

a poet, also of Clonmany, died about the year 1784, unfortunately this poetry has never been collected or published. Lieutenant William Lancey, R.E., *Statistical Report of the Parish of Clonmany*,³ prepared for the Ordnance Survey, mentions both, under the heading of "Remarkable Events", and states that Friar O'Doherty, lived at Carrickabraghy Castle. Lieutenant Lancey, gives a sketch of this ruined *fortalice*, belonging to the O'Doherty's. It was from this castle at Carrickabraghy, the last chieftain of Inis-owen, Cahir O'Doherty, previous to his

¹ *Tam-na Wood*, i.e., *the Silent Wood*, is the name of a small townland lying North of Ballindrait, near to where main road branches off to Raphoe, at the school-house.

² For other reference to the Rev. James Porter, see *ante*, pp. 176 and 177.

³ *M.S. Ordnance Survey*, 1834, in Library R.I.A.

revolt in 1608, wrote to the adventurer Paulett, Governor of the English settlement of "The Derrie", which began to be founded by Docwra in 1601. A copy of the letter can be seen in the "Calendar of State Papers", 1608-10, edited by Russell and Prendergast.¹

XXXI.

THE BOSOM OF FAHAN.

In Inis-Owen, about eight miles north from Derry, "adjoining to the east the main road, leading from Derry to Buncrana, in one of Ireland's most charming vales" (the Bosom of Fahan),² there existed for centuries at Fahan-Mura, the convent founded by St. Mura in the sixth century. *Fathan*³ (which literally means a green spot, or "Bosom",) consequently has been frequently mentioned in Irish History, associated with the name of the founder of the monastery or convent, or with some of the abbots who were St. Mura's successors. The names of the abbots from 657, till the year 1098, appear recorded with fair regularity considering that the convent was on a branch-arm of Lough Swilly, and within easy reach by sea for disturbance or pillage. Among the names of St. Mura's successors who were distinguished, appears the name of *Ʋočaõ na Canóine*.

Ʋočaõ na Canóine, or the "Canonist".

¹ p. 317. London, 1874.

² *The Abbey of Fahan*, p. 97, 2nd Ser. vol. ii, *Proceedings R.I.A.* Dublin, 1881.

³ *Fahan*, pronounced *Fawn*.

In a list of abbots of Fahan-Mura, given by the late Dr. Reeves, appears this entry, "A.D. 818.—'Fothadh of Fothain died'. This is supposed by O'Connor, and with reason, to have been the celebrated *Fothadh na Canoine*, or 'the Canonist' of whom mention is made by the Four Masters at 799, and Annals of Ulster at 803".¹

The Four Masters under the year 799 [*recte* 804, O'Donovan's edition]² says:—"The clergy having complained to the king, Aedh Oirnie, that it was a grievance to them to go upon any hosting (or fighting) expedition. The King, *i.e.* Aedh, said he would abide by the award of Fothadh na Canoine, [Ἀὐτὸ, νο ἑβῶαὸ ἀμὰι ἀτβέραὸ ῥοτᾶὸ na Canóine], on which occasion Fothadh [of Fahan-Mura] passed the decision exempting the clergy of Ireland for ever from expeditions and hostings", [*i.e.*, from going in the retinue of any king, chief or governor, in fighting array, as had been frequently the case previously]. O'Donovan in a foot note³ referring to *Fothadh na Canoine*, says: "for some account of this writer see Colgan's *Acta Sanctorum*, at 11th March [St. Mura's festival is on the 12th March, *Acta Sanct.*, p. 587], p. 581, c. 13, and p. 583, n. 13, where he translates (*i.e.*, into Latin) this passage as follows:

[O'Donovan then gives Colgan's Latin rendering.—]

"Illam autem expeditionem, Clerique exemptionem in Annum 799" [*rectè* 804] "referunt nostri annales. Ita tradunt Quatuor Magistri ad eundem: *Collegit Rex Aidus Ordnidhe ingentem exercitum, et suscepit expeditionem in*

U.J.A. vol. i. p. 272.

² *Annála Ríoghachta Éireánn* by O'Donovan, vol. i. p. 407, Dublin, 1851.

³ *Ibid* note e. p. 408.

Lageniam; eamque secundò infra unius mensis spatium vastavit. Denuò collegit alium exercitum ex universæ Hiberniæ, et populo et Clero, exceptis Lageniis tunc tumultuantibus, et venit usque Dun-Cuair, [now Rathcore in Co Meath] in Lageniæ et Midiæ confinibus: venit cum eo tunc Conmachus Patricii Successor (hoc est Archiepiscopus Ardmachanus) Aquilonaris Hiberniæ Clero comitatus Clerus autem iniquo animo ferebat se ad Bellicas expeditione vocari: et coram Rege tali gravamine conquiritur. Rex promisit se in hac re facturum quod Fothadius, cognomento de Canonibus indicaret expedire. Fothadius autem tulit sententiam pro clero, quæ cum a Bellicis expeditionibus de cætero liberavit”.

[TRANSLATION.]

“But our Annals make reference to that expedition, and the exemption of the clergy in the year 799, or more correctly, in the year 804. The Four Masters thus allude to the incident, “King Aedh collected an immense army, and undertook an expedition into Leinster, and during the space of one month’s time laid waste to it. He collected afresh another army from the whole of Ireland, with the exception of the Leinster men, then in a state of revolt, both priests and people, and marched even as far as Dun-Cuair, on the borders of Meath and Leinster. Thither, there came with him Conmachus, successor of Patrick, and a body of priests from the North of Ireland. But the priests did not take it kindly to join in this warlike expedition, and in the presence of the king bitterly complained of it. The king promised that in the matter about to be done, he would

abide by the ruling of Fothadh na Canoine. But Fothadh gave this decision as to the clergy, that they should be free from military service for the time to come”.

This decision of Fothadh na Canoine is referred to in the preface to the *Feilire-Aenguis*, preserved in the *Leabhar Breac*, fol. 32, a celebrated *Irish manuscript* in R.I.A. On this occasion Fothadh wrote a poem by way of precept to the king, in which he advises him to exempt the clergy from the obligation of fighting his battles. On this occasion Fothadh wrote a poem by way of precept to the king There is a copy of the entire poem in a vellum manuscript in the Library of T.C.D., H. 2. 18. It is also quoted in the *Leabhar Gabhala* [or *Book of Invasions*] of the O'Clerys p. 199.—See *Trans. IBERNO-CELTIC SOCIETY*, p. lv. 55, Dublin, 1820.]¹ Of this poem we give O'Donovan's translation :—

“The Church of the living God, let her alone, waste her
not.

Let her right be apart, as best it ever was.

Every true monk, who is of a pure conscience,

For the Church to which it is due let him labour like every
servant.

Every soldier from that out, who is without [religious]
rule or obedience,

Is permitted to aid the great Aedh, son of Niall.

This is the true rule, neither more or less :

The *Feilire Aenguis*, mentioned in O'Donovan's note, is the Hierology in Irish verse of Angus Ceile De who flourished about the same time as Fothadh na Canoine.

Let every one serve in his vocation without murmur or complaint".¹

"*Δ π ι α ν μ α γ α λ ὀ ρ ε π τ, π ε ὀ ν ῖ μ ὁ ρ η ν ῖ β ε ρ ρ*". [Thus, "the true rule, neither more or less" as awarded by the Canonist of Fahan-Mura, one thousand years ago, ought to be still in force] *i.e.*—The king should not impress the clergy to fight, but all others were permitted to aid the king! We give a view looking towards the west, of the *ἰνιρ*, or Inch, an island in Lough Swilly, as it appears from St. Mura's Fahan, west of the arm of the Swilly, from *Rinn-na-Rač* southwards, to where it is now stopped in its flow, by the embankment stretching across to the island at Quigley's Point.



A K.

E. G.

ἰνιρ (ISLAND OF INCH) FROM ST MURA'S FAHAN.

View looking west.

¹ *Annala Rioghachta Eireann*, translated by O'Donovan, vol. i. p. 409, Dublin, 1851.

MAEL-MURA OTHNA, (MAELMURA OF FAHAN.)

“Maelmura, *i.e.*, Servant of St. Mura”.¹

“Maolmura an fíle foirce foirceolaí, tarraide earra an beula Scoitegóa, décc. Ar fairs tuccaó an teartemair rí” [Aoir Cmuirt, ocht céo oítmóda a céadair].

“Maelmura, the learned and truly intelligent poet, the erudite historian of the Scotie language died.” This Age of Christ, 884”.

“Maelmura, the kingly poet of Ireland, *mortus est*, *Cod. Clarend. Tom. 49*”.

It is of him this testimony was given—

“There trod not the charming earth, there never flourished
at affluent Teamhair (Tara).

The great and fertile Ireland never produced a man like
the mild fine Maelmura.

“There sipped not death without sorrow.” There mixed
not a nobler face with the dead,

The habitable earth was not closed over a historian more
illustrious.”²

“This author is sometimes called Maolmuire Othna”³ [or the Servant of Mary, of Fahan-Mura]. He wrote some historical poems that still survive. One of these is quoted by O’Flaherty in “Ogygia” (part 3, chap. 72), and con-

¹ Note c. F.M., by O’Donovan, p. 535.

² *Four Masters*, p. 534-5, vol. i., Dublin, 1851.

³ *Trans. Ibero-Celtic Society, Irish Writers*, by O’Reilly, p. lvii., Dublin, 1820.

sists of two hundred and forty-eight verses, beginning with the words—"Canam bunadap na n-ḡaeirðel".

The late Dr. Henthorn Todd, as editor of the "Irish version of the *Historia Britonum of Nennius*",¹ has called this poem by the name of the "*Duan Eireannach*", to distinguish it from the "*Duun Albannach*", or history of the Albanian Scots.

The *Duan Eireannach* of Moal Mhuire, of Fathain, is a highly descriptive history, illustrative of the original dwellings and wanderings of the Phœnecians, told in a clear and graphic style, inquiring:—

"What was the land in which they originally lived,
Lordly men, Fenians?
What brought them, for want of land,
To the setting of the sun?"

"The *Leabap ḡabala* (or "Book of Invasions") of the O'Clerys,² records his death—"Maelmura, a learned, truly intelligent poet, an historian skilled in the Scotie language, died in the 8th year of the reign of Flann Sionna A.D. 884". A poem in praise of Maelmura is referred to by Dr. Todd in his notes to the *Duan Eireannach*.³

This poem contains three hundred and thirty-eight verse lines.⁴

¹ I.A.S., pp. 220, etcetera, Dublin, 1848.

² The original, in the handwriting of the O'Clerys, is preserved in the *Leabap ḡabala* (*Book of Invasions*), in the Library of the Royal Irish Academy, p. 207.

³ *Hist Brit. of Nennius*, I, A. S. p. 222.

⁴ Dr. Todd gives an English translation of this magnificent poem of Mael-Mura's of Fahan, enriched with many notes of great topographical and historical value to the student of Irish history and topography.

Duan Eireannach.¹

Maelmura O'cna .cc.

“Canam bunadur na n-gaedel
 Gaer cloch n-gleobno
 Canartarla tonogur oibno
 Do cum n-epeno”.

Maolmura of Othain cecinit.

“Let us sing the origin of the Gaedhel,
 Of high renown in stiff battles,
 Whence did the mighty stream of ocean
 Waft them to Eri?

[Maolmura asks]—“Why was Fene said to be
 A name for them?
 And Gaedhil—which is the better?
 Whence was it derived”.

¹ “*Duan Eireannach*”—[The editor and translator of the Poem, the late James Henthorn Todd, D.D., M.R.I.A.F.T.C.D.] in a note says: “Although quoted by o’Flaberty (*Ogygia*, iii. c. 72) and by Keating [*Hist. Ireland*, by Jeffery Keating, D.D., *Translation by Dermot O’Connor, Antiquary of the Kingdom of Ireland*, p. 60, London, 1723. W.J.D.] this ancient poem has never been published, and may be said to be unknown to any historian. It is here printed from a very good copy in the *Book of Leinster*, in the library of [Trinity College, Dublin], (H. 2. 18.) compared with two other copies, one in the fragment of the *Book of Lecan*, which remains in the same Library (H. 2. 18), and the other in a paper manuscript in the handwriting of τωολγ O’Neachtan [Teague O’Naughton] also in the Library of T.C.D. (H. 1. 15. p. 27), which seem to have been copied from the Book of Leinster.” O’Reilly’s copy, now in the Library of the Royal Irish Academy, made by himself, would appear to have been made from the copy H. 1. 15, according to Dr. Todd.)

The poet traces the descent of the Gaedhel to the time when

“ A great school *was founded by Fenius* to instruct
 In all knowledge,
 A man deeply learned, who excelled
 In every language”.

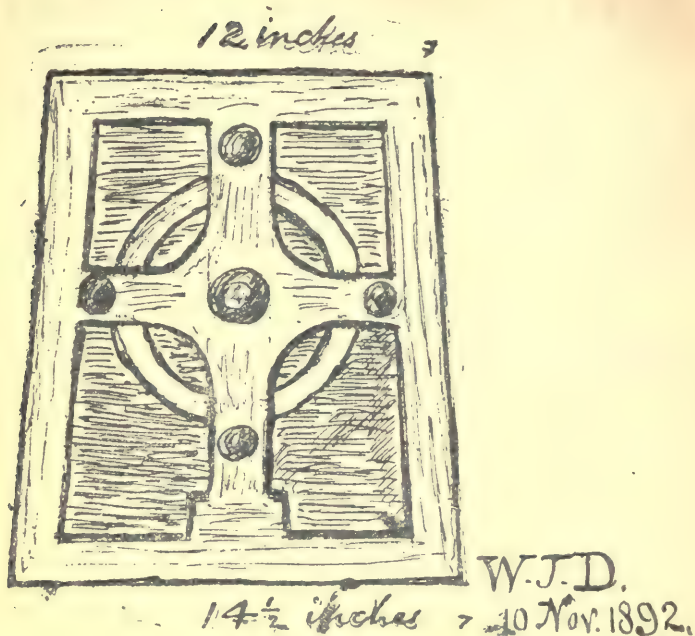
[The topographical notes appended to this poem by the translator, are valuable, and bear internal evidence of having been submitted to Dr. O'Donovan's supervision, and no doubt Dr. Todd obtained his assistance in their compilation.]

Relig-Mura.

The zincograph on the next page is produced from a drawing by the Author, of an elegant Greek Cross, which is built into the boundary wall of the Ancient Relig Mura of Fahan,¹ adjoining the small iron wicket gate, that gives a passage from the public road towards the “ Ivy clad ruins”, of a sixteenth century church, now occupying the site of where once stood the ancient Convent of which St. Mura was the founder. Another curious stone, also built into the boundary wall on the north side of the wicket, “in its centre is a circular hole about the size of a closed hand. Many conjectures have been hazarded in the locality, as to what were the former use and purpose of this stone. Many of the peasantry believed that it had been placed outside the Abbey as a stoup for holy water”.² That was the general belief of many people of Inis-Owen, as they passed to and fro, on

¹ “ *Inis-Owen and Tirconnell*, p. 40 (1st. Series, Dublin, 1891).

² *The Abbey of Fahan*, p. 16, by W. J. D., Dublin, 1881.



GREEK CROSS.

their way to the fairs and markets of Derry. Among the grown up boys of the district when the Author was a youth of twelve, it was a favourite amusement, during the long fine summer evenings, to walk blindfolded from across the road with the right hand closed and arm extended, so as to ascertain who among the group could best recollect in their mind the exact position of the circular hole, by placing the closed hand within the circumference of the hole.

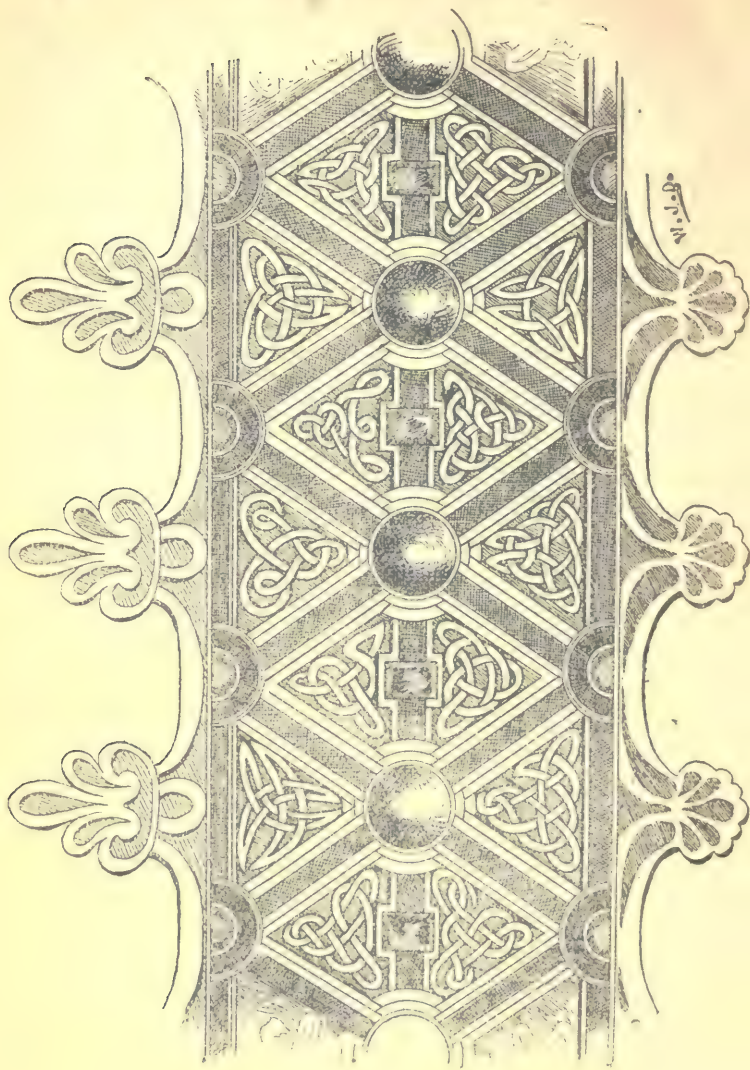
O'Donovan writing from Buncranaagh, 26th August, 1835, referring to Fahan-Mura, says—“I could see nothing in the church yard that belonged to the time of Mura but two old stones, exhibiting rude ornaments and representations of the Crucifixion”.¹ The late Dr. Reeves, in an article of much merit following O'Donovan, says—“Outside the gate to the left is built into the wall a curious stone with a bore through it, and on the right a stone having on it a very chaste Greek cross, both evidently from the church yard”.²

The next zincograph is deserving of notice, as it is produced from a drawing made for the Author about the year 1879, by the late Henry O'Neill, author of *Fine Arts and Ancient Civilization of Ireland*. The drawing is a restoration and development of the ornament on the boss of the Bachul-Mura, now in the Royal Irish Academy's collection, and as a record of early Irish Art Work, it has a value beyond any description capable of being given to it by the Author.³

¹ O'Donovan's *Ordinance Survey MSS. Letters*, in Library R. I. A.

² See p. 273 *Ulster Journal of Archaeology*, vol. 1, Belfast, 1853.

³ See p. 402, *ante*.



COLGAN'S DECLINING YEARS.

Before closing our references to Donegal writers, we give here a copy of Fr. John Colgan's letter in Latin to Manero, with an original translation, also a few additional particulars about Colgan's very rare work, the *Tractatus de Vitâ Joannes Scoti, etc.*

LETTER OF FR. JOHN COLGAN TO COMMISSARY-
GENERAL MANERO, 1652.¹

“Reverendissime in Christo Pater,—Si meam extremam, et multorum confratrum imminentam necessitatem Reverendissimæ vestrae Paternitati spe levaminis breviter exponam, confido in Domino vestram Paternam Clementiam a qua sola sub Deo expecto remedia non nisi equo animo perlaturam. In primis igitur humiliter expono me ab aliquot jam mensibus succumbere multis corporalibus infirmitatibus, quæ et in dies augentur, ut ad munus regendi tria cismarina vestrae provinciae Hiberniæ Collegia, scilicet Lovaniense, Pragense et Vielunense (quorum regendorum curam in præterito Junio, Reverendissima vestra paternitas mihi commisit) me amplius non esse idoneum vel habilem ac proinde munus illud esse in alicujus alterius personæ ad id idoneæ humeros transferendum. Ego enim antea propter senectutem et continuos

¹ The original letter is at present in the Archives of this Franciscan Convent, Dublin, having been brought there with other valuable MSS. from the Franciscan Convent of St. Isidore in Rome, in the year 1872. Gilbert's reference to this letter, and the Louvain MSS. appears in an appendix to the Fourth Report of Royal Commission on Historical Manuscripts, Part 1, p. 600, London, 1874. Mr. Gilbert also gives a copy of this Latin letter at p. 604 of same appendix to *Fourth Report Hist. MSS. Commission.*

studiorum labores, viribus plurimum destitutus; ab aliquot jam septimanis ita laboro debilitate stomachi, obstructionibus ventris, difficultate incessus, tantisque capitis doloribus, ut integras noctes ducam insomnes, ut nec per gradus conventus seu collegii descendere vel ascendere absque adminiculo, nec ipsum divinum officium sine socio perolvere valeam, nec amplius medicorum iudicio, vel iter aliquod notabile videor posse attentare, nec studiis vel aliis curis attendere. In his igitur angustiis positus, recurro ad Paternam vestram Clementiam, quam humiliter rogo, ut munus illud, mihi hactenus injunctum, et quo debite fungi amplius non valeo, dignetur in aliquam aliam personam nostrae Provinciae mature transferre, ne alias praedicta Collegia (quae sola hodie afflictissima nostra Provincia reliquis omnibus conventibus privata, possidet) damna aliqua irrecuperabilia patiantur. Quod si Reverendissima vestra Paternitas fecerit, ut sic facturam in Domino confido, duplicem alleviabit necessitatem, unam meam, qui allegatis infirmitatibus ita opprimor, ut vel injunctum, vel aliud munus amplius obire non valeam; alteram collegiorum, quae nunc quotidianos occursum fratrum undique tam ex Provincia ipsa propria, quam ex aliis Ordinis Provinciis confluentium, vel maxime indiget assistentia et praesentia alicujus P. Commissarii robusti et discreti, qui tot onera supportare valeat. Et ne forte Reverendissima vestra Paternitas haereat diu in delectu personae substituendae, placuit significare, quod ipse existimem aliquam ex tribus nostrae Provinciae Patribus, qui in hisce Cismarinis partibus agunt esse ceteris ad illud munus obeundum habiliorem. Primus est R. P. F. Joannes Poncius, S. T. L. Jubilatus qui in magno Conventu Parisiensi, propter quaedam sua opera

typis mandanda commoratur. Secundus V. A. P. Fr. Paulus King, S. T. Lector St. Isodori, in Urbe Guardianus. Tertius V. A. P. Fr. Antonius Dalaghan, olim Provinciæ nostræ Custos, et saepius Guardianus, qui in novissimo capitulo generali persona Provincialis Hiberniæ representavit, et adhuc in hisce partibus degit sine alia occupatione; cum et omnis illi ut et aliis nostris religiosis præcludatur copia et acultas redeundi in Provinciam. Si vero duo priores videantur forte excusati ratione operum quæ præ manibus habent, nihil video quo minus tertius et postremus ille Pater videatur ad illud munus assumendus.

Quisquis autem substituetur opus illi erit pro præsent tempore, quo maxima pars religiosorum nostrorum cogitur ad salvandam vitam ex Hibernia (quæ jam tota præter unicum civitatem, per hereticos expugnata et subacta est) in alias Ordinis Provincias migrare, habere facultatem Reverendissima vestra Paternitate concessam dandi singulis Patribus et Fratribus obedientiales ad alias Provincias Ordinis cum in tribus prædictis pauperculis collegiis ali vel sustentari non possint; et insuper opus erit, ut Reverendissima vestra Paternitas concedat licentiam Patribus et Fratribus sic mittendis se in eisdem Provinciis incorporandi. Nam plures Provinciæ recusant nostros fratres admittere nisi velint incorporari. Hæc, ad quorum oportuna remedia anhelat, et quæ humiliter postulat, significat

Reverendissimæ Paternitatis Vestræ
Filius humillimus

FR. JOANNES COLGANUS.

Lovanii ex nostro

Collegio S. Antonii a Padua,
23 Feb, 1652".

[A TRANSLATION.]

MOST REVEREND FATHER IN CHRIST,

If I briefly place before your Most Reverend Paternity, in the hope of alleviation, my extreme necessity and the imminent need of many brethren, I trust in the Lord that your Paternal Clemency, from which alone under God, I expect relief, will listen to me with equanimity. Therefore, in the first place, I humbly put before you, that now for some months past I have been weighed down by many bodily infirmities, which daily increase, through attending to the duties over which I am now presiding in the three Continental Colleges of your Irish Province, viz—Louvain, Prague, and Vilna (the care of which you, most Rev. Father, entrusted to me in June last,) since I am no longer fit or suitable for the task, and therefore I ask that the office be placed upon the shoulders of some person more fitted for the duty. Because I am greatly bereft of much strength, through advancing years and incessant study. For weeks I have suffered from a debilitated stomach, an enfeebled digestion, difficulty of walking, and such severe headaches, that I pass whole nights without sleep; I am unable to ascend or descend the stairs of the college without support. I am unable to perform without a companion the divine office itself; nor am I any longer able in the opinion of doctors to take any journey of consequence, or to attend to my usual studies or other duties. Placed thus in such straits, I have recourse to your Fatherly Clemency, which in all humility I crave, and request that the duties which up to this have been borne by me, and which I am no longer able to discharge, may be speedily transferred to some other

person of our Province; lest otherwise these colleges (which alone to-day survive of all the other Convents of our most afflicted province) may suffer some irreparable damage.

But if your most Rev. Fatherly care would do this, as I trust in the Lord you may, it will alleviate me in a two-fold necessity, one personal—as oppressed with the burden of my infirmities I am no longer able to make progress with any work whether official or otherwise—the other—that of the Colleges which are now a daily concourse of our brethren, from our own province itself, as well as the other Provinces of the Order: So that the assistance and presence of some robust and discreet Father Commissioner, who could bear such labours would be greatly needed.

And lest your Most Reverend and Fatherly care, might remain for any length of time in selecting a suitable person with satisfaction, I think that some of the extern Fathers of our Province who at present dwell in this part of the Continent, are better suited to undertake the duty than others. I place first in order R. P. Father John Poncius, S. T. Jubilatus, who is sojourning in the great Parisian Convent, whilst preparing his works for the press. The second, Father V. A. P. Paulis King, S.T.L., Rector and Guardian in the City (of Rome) of St. Isidore. The Third, V. A. P. Father Anthony Delaghan, formerly the keeper of our Province, more recently Guardian, who in the last general convocation represented in his person the Irish Province, and up to the present has lived in these parts without any other occupation, since together with all our religious, he is debarred of means and power to return to their Province. If indeed the two-first seem perchance to be excused on

account of the works they have in hands, I see no reason why the duties might not be entrusted to the third and last named Father.

Whosoever may be substituted, it will be needful for him at the present time, when most of our religious are forced to flee for life from Ireland¹ (which is entirely conquered and subjected by heretics, excepting one city) to other provinces of the Order, that he should be granted faculties from your Most Reverend Paternity of assigning every father and brother to the other obedient Provinces of the Order, as they cannot be nourished or maintained in the three aforesaid poor little colleges; it will be a further necessity that in your parental care you grant license to the fathers and brothers thus sent of permission to incorporate themselves throughout the same Provinces, and unto the other Provinces of the Order; for many provinces refuse to admit our brethren unless they are willing to be incorporated.

These things, for which an opportune remedy is urgently required, and which are humbly set forth, are notified to your most Reverend Paternity,

by your most humble son,
Brother JOHN COLGAN.

Louvain, from our College of S. Anthony of Padua,
23rd February, 1652.

Three years after writing the above letter, Colgan

¹ Colgan's daily observation of students and friars, fleeing from Ireland, to escape the cruel persecutions of the Commonwealth, were evidently here before his mind.

published his treatise on Duns Scotus, with this title :—
 “Tractatus de Joannis Scoti, doctoris subtilis theologorum-
 que principis, Vitâ, Patriâ, Elogiis, encomiasticis, scriptio,
 Doctrinâ nullo unquam erroris nævo maculata, virtutibus
 incommuni et particulari, utpote timore Dei in eo, profundâ
 humiliare, singulari obedientiâ. Evangelicâ paupertate,
 Charitate erga Deum et proximum, singulari devotione
 erga Deiparem, extaticis raptibus, cælestibus apparitionibus,
 pluribus sanctimonix ejus Argumentis, et Authoribus qui
 proinde cum inter Divos connumerant, etc., Authore R.P.F.
 Joanne Colgano sacrx theologiæ Lectore Jubilatio, Ordinis
 Fratrum Minorum Hibernorum, Strict. Observ., in Conventu
 S. Antonii a Padua, Lovanii. Antuerpiæ, typis Joan
 Marcelli Pariis, in paltea vulgo Cammestraet dicta, sub
 nigro Cane. Cum gratia et privilegio”.

This treatise was dedicated by Colgan to Colonel Philip O'Reilly, a relative to the then Primate of Armagh, Archbishop O'Reilly.

Colonel O'Reilly was one of the Brigade Commanders in the wars of the Irish Confederation, his men being chiefly recruited from among his own connexions, the O'Reillys of Brefney, for which he was attainted by the English Commonwealth. He afterwards in common with many of his countrymen entered the Spanish service in the Netherlands.¹

Colgan gracefully acknowledges his indebtedness to the Archbishop of Armagh; to whom he was chiefly indebted for being able to publish his “*Triadis Thaumaturgæ*”, he says, the Archbishop forwarded to him many rare books

¹ p. 600, App. 4th Report Hist. MSS. Commission, London, 1874.

and valuable records, without which his work could not have been completed.

Colgan's dedication to Colonel Philip O'Reilly is as follows¹ :—

“Nobilissimo atque illustrissimo domino domino Philip, Regallio, Orientalis Breffiniae dynastae et subrege Catholico militum tribuno, etc.

“Non excidit memoriae meae, ill^{mo} heros, me primum tomum, quem degestis sanctorum nostrae sacrae insulae Hiberniae in lucem edidi, consecrasse nomini vestri cognati R^{mi} et Ill^{mi} Domini Hugonis Regallii, cleri Hibernici premicerii, totius quippe Hiberniae primatis, et invictissimae columnae belli sacri, profidei Catholicae et Patriae defensione, nuper suscepti. Id namque plures exigebant praerogativae, Opus enim Sacrum, quod primum de sacris sanctorum Insulae sideribus in publicam prodibat lucem jure merito sub ejus prodire patrocinio postulabat, qui in sacrato Antistitum patriae suae Senatu et primus erat, et Primas. Familia etiam vestra inclyta, inter prae ciplas patriae familias quoad antiquam nobilitatem potentiam procerumque ex eà, pullulantium, velut ex abore venustissimâ foecundorum ramorum, multitudinem; debuit aequitatis merito inter primas sui regna familias memorari. Patronus etiam erga institutum Franciscanum devotissimus et nulls aut affectu, aut effectum secundus (qualis fuit praedictus ill^{mo} primas), non debuit ab ullo Franciscano suae patriae nisi beneficiis ingrato, in ordine ad recognoscenda beneficia eique debitam clientelam agnoscendam, ulli alteri ex eodem

¹ Copy of dedication to Philip O'Reilly, is given by J. F. Gilbert, F.S.A., at p 600, appendix, Fourth Report Royal Commission Nat. MSS., London, 1874.

regno postponi. Haec me excitarunt ad dedicandum primum nostri operis volumen illmo domino primati devotissimo cognato vestro. Sed cum expluribus diversorum procerum testimoniis, et communi totius populi attestatione intellexerim, quomodo illma dominatio vestra inata fuerit, nisi et in quibusdam superarit cognatum suum ill^{mum} dominum primatem in affectu erga nostram institutum in defensione patriæ contra juratos ejus hostes potissimum veró in propugnatione Catholicæ fidei contra hæreticos infensissimos ejus adversarios (contra quos invictissimo anámo multos per annos jam inconcusse stetit, sæpius strenué dimicavit, caputque proprium frequenter extremis vitæ perculis exposuit, ac demum amplissimum hæreticis patrimonium in prædam relinquere malens; quam extremum et fatale fidei, patriæque excidium atque exitium propriis intueri oculis, voluntarium, sed et honorificum, prælegit, prætulitque exilium); exiguum meae clientelae officium existimavi, omnia ea quae de vestro cognato et familia ill^{ma} jam dixi, nisi his superadderem nonnulla alia quae tot vestra propria beneficia postularent á devoto cliente, tamquam tot beneficiorum memore, licet impotente debitas rependere actiones gratiarum, Verúm cum jam eó devenerint luctuosissimae res patriae, ut integrum volumen; ill^{mae} dominationi vestrae (ut alias optarem) dedicare non valeam hic exhibio et affectus, et debitae obsequium clientelae, licet mole operis exiguum, pondere tamen rei practiosae, quem continet, haud mediocere, Illud est tractatus, quem concepi, de nostris Doctoris subtilis Joannis Scoti patria, quam probo esse veterem et majorem Scotiam, seu ut passim nunc vocatur, Hiberniam, Sanctorum Insulam à praeis scriptoribus vocatam); de ejusdem

doctoris rara et sublimi doctrina, quam nullas unquam erroris naevus maculavit, de ejusdem raris virtutibus vitæ sanctimonia, et nonnullis miraculis, vitæ puritatem, doctrinæque veritatem comprobantibus hanc tesserulam debiti obsequii eo gratiorem ill^{ma} dominationi vestræ fore arbitror, quod agat de doctore concive vestro, in cujus tanquam antesignani, doctrinam sequendam universus ordo seraphicus (erga quem ill^{ma} vestra dominantio unicé afficitur), jamdudum conjuraverit, quod partriæ vestræ adscribat illud orbis solare sidus, de cujus cunis sibi adscribendis tria acriter concertant regna, theologorumque principem antiqui et moderni appellant scriptores.

Ill^{ma} Dominat. vestræ humilis cliens et fidelis servus,
F. JOANNES COLGANUS”.

COLGAN’S *Tractatus de Vitâ Joannis Scoti*:¹ is a “work of great rarity now”—to quote late Dr. Reeves,² therefore any extracts here submitted shall at least have the merit of being new to some of our readers.

The initial letter *N* of *Non excidit*, with which Colgan commences, contains within its outlines a representation of the Crucifixion, having figures indicating the presence of the B. V. M. and St. John on the right, and St. Joseph on the left. On the first page following the dedication appears in 24 lines, beginning:—

Subtili calamo toto, celeberrimus orbe.
Quem Petri Sedes Roma favore legit,

¹ Antwerp; 1655. See p. 104, *ante*.

² *U. J. Archaeology*, vol. 1, p 301.

Unde Peregrinum centenis Doctor ab annis
 Ignoto patriae nomine Scotus agit?
 Urbes de patriâ celebris luctantur Homeri,
 Et suspensum tamen lis sine sine manet, etc., etc.

These lines bear underneath the name of Nicolanus Aylmerus Sacerdos Hibernus et Protonotorius apostolicus:¹

On the page following, the signature appended is that of a Tirconnellian, Fr. Daniel O'Clery, Ordinis Minorum Strictoris Observantiae, S.T.L. The name being preceded by about thirty lines, commencing:—

Pictos è veris homines effingere pictor
 Assolet, inuersâ pingitur arte Scotus.
 Scotum de Picto Verum Colganus Hiberni
 Format, detecto nominus arte dolo,
 Patria jam prodit: Scotus Hibernus est, etc.

The remaining lines may be very inadequately described as how the discreet Colgan gave the palm to Scotus, who must have received special light from God enabling him to achieve the triumphant victory, of having defended the doctrine of the Immaculate Conception. Therefore Colgan one of the celebrated men of the world, desires through this work, the *Tractatus*, to render to Scotus a meed of praise".

The *Approbatio Theologorum*, is dated from the College of S. Anthony of Padua Louvain, 5th October, 1655, and signed by Fr. Bernardus Fallonius, S.T.L., Fr. Thomas

¹This is the (Father Aylmer) mentioned at p. 97, *ante*.

Sirinus, S.T.L., Fr. Antonius Conmaeus, S.T.L., and Fr. Fr. Zyphirinus à Irsemau, S.T.L.

“Epitaphium. F. Dermicii Scoti Hiberni in obitu Beati Patris Joannis Scoti consanguinei sui jam mortui, ubi eum hoc modo loquentem, introducit :¹

Me tenet urbs Dunum, tenet hanc Ultonia felix.

Fructifero tellus nobilitata solo,

Clarus erat genitor, genitrix patricia, utrique.

Venit ab antiqua nobilitate genus,

Seraphicique Patris tenerum susceperat Ordo :

Perfectae exemplum religionis eram,

Secreta Altisoni penetravi arcana Tonantis :

Tanta erat ingenio res superata meo.

En morior juvenis, morientem mundus adorat :

Ast jacet in lachrymis maesta Iverna parens”.

Dermicius, (in another part of the *Tractatus*) is called coactaneus (as well as) consanguines.

We are indebted to Dr. George Sigerson, F. R. U., for the following rendering into verse of Brother Dermicius Epitaphium :

“Epitaph by Brother Dermicius, the Irish Scot, on the death of the Blessed Father Johannes Scotus, his kinsman, then recently deceased ; he introduces him speaking as follows :

¹ *Tractatus de Vitâ Joannis Scoti*, p. 57-8, Antwerp, 1655.

“Down now enfolds me,¹ in happy Ulster, where
 Its vales renowned a fruitful harvest bear;
 My sire illustrious, his spouse patrician came
 Like him of ancient stock, noble, known to fame.
 Received a boy in the Seraphic fold
 The model of a perfect faith behold,
 I pierced the secrets of the Lord Supreme,
 With spirit gifted for so great a theme,
 A youth I die, dying, a world reveres,
 But mourning Erinn weeps a mother's tears”.

TRANSLATION OF DIARMUID'S EPITAPHIUM.

The translation of Brother Diarmuid's Epitaph affords² an opportunity to give our readers some account of this interesting memento of our great *Inis-Owen* writer and Topographist. The *Tractatus de Vitâ*, a work which so far as publication in Ireland is concerned, has hitherto been left almost unnoticed (in so far as we know); as Sir James Ware's notice of Colgan's works gives only the title of the *Tractatus* with date of publication.³ The late Dr. Reeves more recently followed Ware, giving the title of the *Tractatus*, and adding only this reference, “a work of great rarity now”,⁴ still more recently Webb, in his notice of Colgan, does not even mention the *Tractatus*.⁵ However J. T. Gilbert, does justice by placing all of

¹ i. e. Downpatrick, the burial place of SS. Patrick, Bridgid, and Columkille.

² *Tractatus de Vitâ Joannis Scoti*, Chap. i, pp. 58-9.

³ Sir James Ware's *History of the Writers of Ireland*, translated by Harris, p. 140, Book, I, chap. xiv., Dublin, 1764.

⁴ *Ulster Journal of Archaeology*, vol. i, p. 301, Belfast, 1853.

⁵ *Compendium of Irish Biography* by Alfred Webb, p. 85, Dublin, 1878.

Colgan's writings in his indexes and references, together with several extracts and *fac-similes*¹. It will therefore be seen that what we here give relating to the *Tractatus de Vitâ*, may interest some of our readers. However we shall best perform our task by placing on record whatever had an interest for ourselves.

This epitaph was submitted for translation to an eminent classical scholar, a Fellow of Trinity College, Dublin. Having been fortunate enough to obtain his rendering of this remarkable epitaph, we cannot do full justice to our obligation to the translator than by giving the full text of his very careful translation we received (dated, February 5th, 1889,) and for which we here gratefully acknowledge our indebtedness:—

“I subjoin a literal translation of the passage. I do not know where the City of Dunun (qu, Dunoon?) or where Ultonia can be; nor do I know whether the four verses at the end of p. 2, are a continuation of the epitaph, or quite separate having nothing at all to say to it. Supposing the former, I presume an individual called F. Dermick Scot, got one Father Colgan to write an epitaph in Latin elegiac verse on his relative Father John Scot. ‘Coaetaneus’ on p. 2, means ‘of the same age’. It is as far as I can see the only word not strictly classical, and it is used by Apuleius (about 150 A.D.), and in the Vulgate Gal. 1, 14, ‘and profited in the Jews’ religion above everything *equal* in my own nation’ ”.

“The verses are pretty good. Mr. Doherty should have translated the last two thus”,

¹ *Account of fac-similes of National Manuscripts of Ireland*, pp. 4, 9, 28, 128, 314, 315, 352, by John T. Gilbert, F. S. A., London, 1884.

"Hunc, Colgane, virum mundo coelogne celebré.
Arguta nobis exprimis arte manus".

TRANSLATION BY A. F. T. C. D.

"Here is the translation".

"The Epitaph of F. Dermick Scot, a native of Ireland, on the death of the late Father John Scot his relation, now deceased: In this Epitaph he [F. D. S.,] introduces him [J. S.,] speaking in this way". [Then follow 14, latin elegiac verses, which are not at all too bad.]"¹

"The City of Dunan holds me; prosperous Ultonia holds that city, a land made famous by its fertile soil. My father was renowned, my mother was Patricia; and the family of both has descended from the nobility of old".

"The Order of the Seraphic Father had received me, then a boy; I was an example of faultless sanctity, I penetrated into the secret mysteries of the Loud-sounding Thunderer; so profound was the subject, mastered by my intellect. Lo! I die a youth, the world worships me as I die; but my mother Erin lies in grief and tears".

"Even so the eloquent muse of Father Colgan penetrates history, aye the powerfully written volumes of the Fathers".

. . . . "This man, O Colgan, renowned in earth and heaven you depict for us by thy hand's accurately-working art".

"I feel some difficulty in the last four lines, not knowing whether they are part of the original epitaph or not".

P.S.—"I cannot recall who the Seraphic Father was. The expression Loud-sounding Thunderer, (*Altisonus Tonans*,) for the Christian God is a queer transference from the Roman Jupiter and Greek Zeus".

¹ Ten of the verse lines are given at p. 464, *ante*.

"The name John Scot is striking enough as it cannot but recall to us the name of the first of the Scholastic writers, who was also a native of Ireland, the celebrated Johannes Scotus Erigena (the latter word of course only meaning 'native of Ireland'.) Splendid account of him in Uberweg's Hist. of Philosophy, 90, §".

For the foregoing exhausting rendering by so distinguished a Fellow of the University of Dublin, we stand indebted, and for which we desire to return thanks. It is confirmatory of the late Dr. Reeves' statement, which we have already quoted, that Colgan's *Tractatus de Vitâ, Johannis Scoti, Doctoris Subtilis* [not *Sublimis*, as given by Dr. Reeves, vol. i., p. 301, U. J. A., Belfast, 1853,] is "*a work of great rarity now*", and justifies our not having disposed of it, by a mere enumeration of the title. It also further illustrates the great zeal, Colgan, an Inis-Owen writer, had in preserving for mother Erin the renown of her distinguished son *Johannes* [*Duns*] *Scotus*.¹ Sir James Ware, in his notice of Luke Wadding, O.S.F., says, "As the celebrated *John Duns Scotus* was of his own Order and his Countryman",² he also gives a lengthened notice of JOHN DUNS SCOTUS, *the Subtile Doctor*.³

It is only fair to the translator to say that the word *Dunum*, which he put the "qu"? to, was before now difficult to locate; consequently both English and Scotch writers have endeavoured to make it (not *Dunoon*) but *Dunstone*, or *Emildune*, in Northumberland. However, the same difficulty can hardly be ascribed to the location of *Ultonia*,

¹ *Ante* p. 37-8.

² Harris' Ware's *Irish Writers*, Book i, pp. 130, 133, Dublin, 1764.

³ Harris' Ware, *Irish Writers*, pp. 78, 79, 80, Dublin, 1764.

for if the translator had but had leisure time to cast a glance over *Inquisitiones Tempore Eliz-Reginæ, Inquisitionum Cancellariæ Hiberniæ Repertorium*, he would have found that vol. II. is devoted to ULTONIA, an Irish province in which T. C. D. possesses many confiscated acres.

"Me tenet urbs Dunum, tenet hanc Ultonia felix", may be read thus:—

"The City of *Downpatrick* holds me,
and prosperous *Ulster* holds that city".

The origin of the title *prosperous*, as applied to *Ulster*, appears to have been ancient.

W. J. D.

John Davis, of the Middle Temple, was on the 25th November, 1602, granted by James I. the office of principal and general solicitor at law within Ireland, director-general, attorney-general, and legal confiscator-general to James I. Davis knew the geography of *Ultonia* to perfection.

"INIS-OWEN".

A chapter in *My Lords of Stroque* headed "Inis-Owen",¹ is worthy of notice, as it outlines the bold scenery that doubtless helped to inspire Colgan, when a youth, to devote his intellect and genius, towards elucidating the history and topography of his country. The picture is drawn by an eminent artist, as he viewed the scene from the "hill crest" of Slieve-Snaught. The author, Mr. Wingfield, with unmistakable colours, paints the landscape, thus: "Shane and Doreen arrived by and by at the summit

¹ *My Lords of Stroque*, by Hon. Lewis Wingfield.

of a hill crest, from which the northern half of the promontory lay spread out like a map before them. Just below was a white speck—the village of Carndonagh, beyond a row of lakes [the Mintiagh Loughs] tiny mirrors set in the hill flank.—On either side the jagged lines of Loughs Foyle and Swilly, varied with many a peaked headland and jutting point and shelving bay scooped out of the living rock. In front, a flat stretch on which cloud-shadows were playing hide-and-seek—a bo-peep dance of subtly-chequered tones; and away still farther, looming through the mist, the bluffs of Malin Head, the extreme limit, to the north, of Ireland. As they looked, the mists melted in eddying swirls of gold, unveiling an expanse of immense and lonely sea, dotted with fairy islets strewn in a ravelled fringe—the long span of the blue-green Atlantic, marked with a line of white where it seethed and moaned and lashed without ceasing against the foot of the beetling cliff. “What a lovely spot!” Doreen exclaimed, as she sniffed the brisk breeze; “how wild—how desolate—how weirdly fair! not the vestige of a dwelling as far as eye can reach—except that speck below us”. [The speck below, was Carndonagh, where adjacent on the left bank of the Donagh river at Priesttown, adjoining the site of *Domnach-mor-muighe-Tochair*, John Colgan was born.¹]

“Doreen spoke truly, for Inis-Owen is weirdly fair”.....

“During the warm months the track between Carndonagh and Malin is like a garden—an oasis of rich, damp, dewy verdure from the ever-dripping vapours of the Atlantic—an expanse of emerald mead saturated with the moisture

¹ See p. 50, *ante*, and p. 42, *Inis-Owen and Tirconnell*, (1st Series.)

of the ocean. Every bush and bank breaks forth in myriad flowers. Each tarn is edged with blossom White starry water-lilies clothe the lakelets. The bells of the fushia-hedges glow red from beneath a burden of honeysuckle and dog-roses, orange-lilies and sheets of yellow iris [*fleur-de-lis*] cast ruddy reflections into the streams, while, purple heather and patches of wild hearts-ease vie with each other in a friendly struggle to mask the wealth of green. Strabragy Bay cuts deep into [this northern half of] the peninsula".

[Mr. Wingfield describes how a rider skirting the edges of Tragh-brégá must do so] "with patience", "as he finds himself at a turn in the pathway on the summit of a precipice 1200 feet above water, or in a sheltered cove where waves of *céladon* [pale green] and malachite plash upon a tawny bed".

"Towards Malin Head the ground rises gradually from a shingly beach till it breaks off abruptly to seaward in a sheer wall of quartz and granite—a vast frowning face, vexed by centuries of tempest, bothered by perennial storms, comforted by the clinging embrace of vegetation, red and russet heath of every shade, delicate ferns drooping from cracks and fissures, hoary lichens, velvet mosses, warm tinted cranesbill;

The white-crested swell which never sleeps laps round its foot in curdled foam; for the bosom of the Atlantic is ever breathing—heaving in arterial throes below, however, calm it may seem on the surface".

"Yet the hardy storm-children of Inis-Owen love the seals, although they eat their fish". "There is a superstition which accounts for their views as to the

seals, for they believe them to be animated by the souls of deceased maiden aunts'. [We must dissent from Mr. Wingfield's account of the tradition about the seals, which he says exists among "the storm-children of Inis-Owen". These "hardy storm-children" inherit no such tradition, as a belief in the transmigration of souls.—The *Seanachi*, often passes away a winter's night, by reciting to his youthful audience who collect around his friendly hearth, tales of wonder, and amusement, among which we have heard the story of the Mermaid, told in varying forms, but allusions to the souls of departed relatives are never made the subject of jest, or reference, except with a deep-seated reverence, and the utterance of the oft expressed prayer, "May the Lord have mercy on her or his soul". We have no doubt that a stranger like Mr. Wingfield, educated at Eton and Bonn, adopting first, the stage as a profession, and passing through the Franco-German war as a surgeon and newspaper correspondent at the Siege of Paris, may have been told of the tradition, by someone not in touch with the feelings of the people of Inis-Owen, and which he afterwards wove into the chapter on "Inis-Owen" in *My Lords of Strogue*, a novel dealing with Irish affairs at the time of the Union. However, the most recent production inspired or destined to defame the instincts of the people, is an article entitled *Carndonagh*, in an English Magazine¹ by an anonymous contributor, who describes himself "as having been for fifteen years chaplain of D——Convict Prison". The article bears no relation whatever to Carn-donagh, except its misrepresentation, it is also bedaubed

¹ *Pull Mall Magazine*, conducted partly by Lord F. Hamilton, M.P., Dec. 1893, p. 224.

with hideous sketches on which C. E. FRIPP. appears as their author. We have quoted from Mr. Wingfield's work, on account of its local interest, as it displays the ability of a painter, who has graphically portrayed scenery with which we have been familiar since our boyhood,

XXXII.

O'DOHERTY'S REVOLT.

The steel engraving from which the cut on next page has been reduced, appeared in part 9 of *The History of Ireland*, by Thomas Wright, M.A.F.S.A. The original drawing to illustrate an incident in Irish History, was by H. Warren, Esq.¹

A detailed account of the incident is given by the Author.² O'Donovan in a note³ tells how the incident depicted in the above zincograph has been related by Dultagh McFirbis, *i.e.*—"Then immediately, Daniel O'Donnell went to the topp of the Tower, where he threw the happiest throw or cast that ever was cast in Ireland towards Rowry, since Lugh Lamoda cast the Tabhuill⁴ and hitt him with a great stone, so that he was instantly bruised

¹ For the London Printing and Publishing Company, Limited.

² *Inis-owen and Tirconnell* (1st Series), pp. 28-33.

³ Note r, p. 988, *F. M.*

⁴ "Tabhall is a machine believed to have been a sling". It was by a stone cast from a taball that Balor of Tory Island was killed by the son of his daughter, from whom Port-a-deilg in Tory derives its name, see note r, p. 17, 18, O'Donovan's *F.M.*, vol. I., Dublin, 1851.



THE CASTLE OF THE 1st P,
INCH CASTLE—(INIS-OWEN).

all to the ground and by that throw Daniel [not only preserved his own life but] the Lordship of Tirconnell".

The island of Inch has also been the origin of and index to a breach of faith, that produced another chapter of Irish history, in which some of the chief actors have been unfairly presented to posterity.

CAHIR O'DOHERTY.—HIS DEFAMERS REFUTED.

English historians, and some Irish writers following in their footsteps, have hitherto been diligent in their purpose to blacken the chivalrous daring of Cahir O'Doherty in 1608. We deem it only just in the interest of truth, to point out here, that the prejudiced accounts given by the king's attorney, Sir John Davis, who swept away more by his Inquisitions and Jury empaneling, under Chichester's directions, than were struck down by the sword—these insincere accounts have been repeated by almost every writer since his time, with the honourable exception of Sir Henry Doewra, who, though an Englishman, was a soldier. In an able paper published in 1864, the writer, Arthur Gerald Geoghegan, who was then residing at Derry as a high-class civil servant, says:—"I consider two of the most remarkable men of the period (1596-1608) connected with Derry, have been unfairly treated by posterity, *i.e.*, Sir Cahir O'Doherty and Sir Henry Doewra". "A premeditated political rebellion having been attributed to the former, when it was nothing more than a sudden outburst caused by *gross personal provocation*, whilst the latter, though one of the ablest

captains of the day, has been overlooked or coldly acknowledged, even in the very city that owes its corporate origin and existence to his exertions".¹ In consequence of Docwra objecting to be made a pliant tool to be used by sordid bishops and others, he had to defend his own character from such adventurers as Paulett, Montgomery, and Chichester; who enriched themselves under cover of their devotion to the king! A few extracts from original documents some issued under Pawlett's own hand, taken from the State Papers, will suffice to place the character of that braggart, in its proper place for the future; whilst Captain Harte's refutation of the alleged massacre by O'Doherty at Culmore Fort, has hitherto been left unnoticed by the blood-curdling historians. In future writers will require to notice the official refutation from the hand of a worthy soldier, though an invader of other men's rights, that is here brought under the notice of all, who desire to examine and ascertain the truth. Dr. Collier almost alone, gives a plain and reasonable account of the event:

"Paulet, governor of Derry, *struck Sir Cahir O'Doherty, Chief of Inishowen*, the blow cost blood. Seizing the fort of Culmore, O'Doherty took Derry and killed Paulet. But the flame of revolt was quickly trampled out—Wingfield and Chichester combined their forces, and the death of O'Doherty *in a Skirmish* brought the affair to an end".

Hist. Ireland, for Schools. by William Francis Collier, LL.D., T.C.D. (Sixth edition), p. 130, published by Marcus Ward and Company, London and Belfast.

¹ *Kilkenny Arch. Soc. Trans.* Vol. IV. (New Series) p. 388, Dublin, 1864. Mr. Geoghegan was the author of the fine poem entitled "The Monks of Kilcrea." See *Ballad Poetry of Ireland*, edited by C. G. Duffy, p. 227, 3rd edition, Dublin, 1845.

Among the "remarkable features of the parish of Kilbexey [from St. Biceach, commemorated June 28.] but of whom there were no remembrance in 1837, when the place was visited by O'Donovan.¹ From a letter from New Pass, Oct 24th, 1837, O'Donovan gives an extract from Sir Henry Piers', [or Pierce] Memoirs; which are as follows; viz., 'The most curious feature to be noticed is *O'Doherty's Bush and Camp*², on the demesnes belonging to the Abbey of Tristernagh; where the great O'Doherty, with his followers and forces to the number of 600 men, are said to have been encamped at a hillock where grew a thorn bush, called by the natives, from his defeat, "O'Doherty's Bush" (although, since that, on another occasion it hath another name), he having sat here for many days, was at last sat upon by one of the Queen's [Elizabeth's] captains, whose name or the peculiar time I could never learn". [1599].³ "After a brisk engagement on both sides, some of O'Doherty's chief men falling, he gave ground and retreated, hoping to be received and protected by Nugent, then tenant within the Abbey walls, but Nugent, though it is said he had been kind to him before, seeing him fly, and the Queen's forces at his heels [the distance from the Bush to the abbey was only about 160 yards, so that the distance for flying was short, as Nugent] denied him

¹ "As after 1172, the patronage of Mainister Bhiceach, or Tristernagh Monastery, was transfered to the B. V. M., when the great Galfridus de Constantine erected at *Umr'Dearnach* (i.e. Tristernagh, which means thistles or briars), a Priory for Canons Regular, and dedicated it to the B. V. M. O'Donovan's *MSS., Letters, Survey Westmeath* in R.I.A.

² "*O'Doherty's Bush*", is shown on the Ordnance Survey of Co. Westmeath, *Sheet No. 11*, in the parish of *Kiltixey*.

³ We believe it was after the battle of the Curlews, where O'Doherty was one of O'Donnell's chief leaders, and where he led the successful charge of foot against Sir Conyers Clifford.

entrance, thus he and his men, [having the gates closed against them]" missing of this hope, made but very weak resistance", [finding they had been entrapped, when they expected at least to be afforded an opportunity for defending the place] "the bulk of" [O'Doherty's forces] "were miserably slain *under the walls of the Abbey*, few or none escaping [except Seán O'Doherty] "*whether any found quarter I cannot find*". (This is Sir Henry Piers' account written in 1682,¹ and he adds: "This account, tho' lame, is the best I ever could learn of this action". [O'Doherty died in 1601, so that the tradition was fresh at the date of Piers' Memoir]. O'Donovan, who visited the site of O'Doherty's Camp and Bush, writes:² "The Bush here referred to is still in existence, but very nearly decayed, being hollow in the centre up to the very top, and little of it remains [in 1837] but the outer shell which however conveys with all sap to the branches". It is now shown on the plan" [i.e., on the Ordnance Survey map of Westmeath, Sheet No. 11, at a distance of about 167 yards westward from Tristernagh Abbey, on the south border of the road drive leading from the Abbey-House to Templecross burying ground, and a little eastward of a small road bridge, from which the drive proceeds with a circular turning towards Tristernagh-House, which has been erected from the ruins of the Abbey.³]

¹ *Collectanea*, vol. 1 p. 72-3, Dublin, 1786.

² "Newpass, Oct. 24, 1837. Ordnance Survey, Westmeath. MSS. Letters in R. I. Academy.

³ "About 1797, Sir Pigot Piers tore down the Monastery to obtain materials for enlarging Tristernagh-House. This house from its dilapidated state, it is said, suggested to Miss Edgeworth [the Irish Novelist], the first idea of her famous story of *Castle rack-rent*".

SEAN NA DOHERTY.

Lough Iron lies about 200 yards east from the Abbey, and is 204 feet above Ordnance datum, whilst the ground about the Abbey-House, is only five feet higher, rising to 62 feet higher at Crossberry bull-ring, and generally 36 feet higher than the ground around the Abbey. It will thus be seen that the captain whose name or the particular time was unknown to Sir Henry Piers? had all the advantage of position in his attack on Sean O'Doherty, together with entrance to the protection of the Abbey walls denied, which had been expected to be given by Nugent.

There the massacre of the Inis-owen men, became comparatively easy. As, no doubt the "weak resistance" referred to by Sir Henry Piers, more than probable arose from Nugent's anxiety to exhibit his loyalty, in addition to denying O'Doherty admittance to the Abbey, contributed assistance to Elizabeth's captain by assailing O'Doherty from within, so that Sir Henry Piers' inability to find "*whether any found quarter*" [can easily be understood.] 'O'Doherty with his forces came out of Connaught'. [This must have been immediately after the battle of the Curliews, where O'Doherty with his swordsmen made so much havoc in the overwhelming defeat given by Red Hugh O'Donnell, to Sir Conyers Clifford, when the whole English army was defeated, and the Queen's President of Connaught was killed.] O'Donovan says further: "This great O'Doherty must have been Shane Oge, father of Cahir".

Tradition was right as told by Sir Henry Piers, as to the place where O'Doherty came from; when he says "O'Doherty and his forces came out of Connaught", as O'Donovan adds in his letter, "this great O'Doherty must have been Sir Shane [i.e., John Oge] father of Cahir, but if so, he must have come from the North [Inis-Owen] not out of Connaught, but perhaps he had first gone into Connaught in the Army of O'Donnell". [John Oge O'Doherty was one of the leaders under Red Hugh O'Donnell, in the battle of the Curliews, where with his swordsmen he contributed to the total defeat of the English forces, led in person by Elizabeth's President of Connaught, Sir Conyers Clifford, a brave man, who lost his life singly in his endeavour to stop the rush of his own retreating and defeated troops] "and was sent to Meath to look after prey. There is still preserved in the College Library (T.C.D.) a poem commemorating all the [warlike exploits] which O'Donovan styles "plundering excursions" of this Shane O'Doherty's. [Just as if the forcible kidnapping of the eldest sons of all the Irish chiefs by the English, and the burning, pillaging and massacre in every district, they could forcibly enter upon, were the only lawful mode of procedure applicable in war with an honourable enemy]? O'Donovan proceeds: "but I fear his bard omitted this one into Tristernagh, where his people were so miserably slaughtered. Mr. Petrie has had this poem copied, and I wish it would be procured to see if this attack on Kilbixey or Tristernagh be mentioned in it".¹

¹ O'Donovan's *Ordnance Survey MSS., Westmeath*, p. 149, vol. II.

For the knowledge of the existence of the poem here referred to, we are indebted to O'Donovan's research and to Petrie's having procured O'Curry's services for its transcription and preservation. The entire poem consists of two hundred and fourteen verse lines. After considerable search we were able to compare our copy with O'Curry's transcription. We give here sixteen lines that may interest some of the not yet extinct bearers of the name of Ua Dochartaigh, in Inis owen and elsewhere. The remainder of this poem now in our possession we hope to give on a future occasion. The following portion, with a translation we submitted to the inspection and correction of Douglas Hyde, LL.D. It will be noticed that the "Bard" must have been a bard of the schools; as even O'Curry has had to gloss some of the expressions used. The poem which Petrie got O'Curry to transcribe, we believe was composed by one of the Mac-an-Wards, after Shane Oge O'Doherty's death in 1601.

SEAN AR UA DOCHARTAIĞ.

"Seán mac Seáin rlior oíl
 Do éat deic noíóce an uair rin
 le ccuig líad le flaing brrair
 Triaí a nubailí ra noírrar¹
 O'Dochartaigh na nrouair núir
 Tiri a fágíl- ag iompúó
 Do deaig roir Eamain iar rin
 'rso hoir eairip leatbhir.

¹ Gloss, by O'Curry. Do bí re reconnoácta E. C. [He was in Connaught.]

Rug O Doirne deóig an deóig
Chead eac uac da naim deoin

A cóir nri fuinead aca
An naim duil¹-deomata.

Ridíne eactac oron gall
Fa taob saoiltreach rioc call²

Sein mochari me bfuil zac faro
Do mochari rom me Seadan".

TRANSLATION.

"John son of John of the faithful tribe,
Spent ten nights at that time
In the west, in Ubhall and in Erris,
In waging battle with impetuous Flaing.

O'Docharty of the fresh gifts
(The land of his hostings, so proclaiming.)
Who kindled in the east, Emania afterwards
And to the east Earaph of Lifford.

He brought from Derry, on two occasions
A spoil of steeds, taken from them by force,
His rights were not left unsung
By the banished and sorrowful poets.

This knight of deeds, succoured the Gall [Spaniard]
At the side of Saoiltreach, Sioth-call?
A gentle Scion, with whom each prophet rides,
That was the way with Shawn [O'Docharty!]"

¹ Gloss, Duilbri? W. J. D.

² Gloss, by O'Curry. ca hat reo? E.C. [Where is this place? E.C.]

MASSACRE OF INIS-OWEN MEN.

It was also during this time that Sir John O'Doherty, when supporting the orders of Red Hugh O'Donnell, by making a diversion into Westmeath, when at Kilbixey Abbey, near Lough-Iron, Seaan, with about about 600 of his people, were entrapped towards the walls of the abbey, where the most of his followers were slaughtered, and "*no quarter given*".¹

MONASTERY OF TRISTERNAGH.

O'Donovan says:—"Sir Henry Piers describes this edifice as it stood in his time, 1782".

"This monastery was built in the form of a cross, having in the centre a tower about thirty-feet above the general building".²

ST. BOEDAN.

This district of Westmeath, had perhaps, for the men of Inis-owen, a greater attraction than that attached to hostile "excursions". O'Donovan, the modern expounder of Irish topography as arranged by Colgan, shows that Taughboyne on the southern margin of Inis-owen, i. e., *Teacbaioíten*, is also the name of a townland in the parish of Churchtown in Meath, where the 15th August is patron day, and that the name Taughboyne was given to it from a church of *St. Baoithen* then (1857) lying in ruins in its eastern part, Colgan speaks of the church in these words,³

¹ Extract from Sir Henry Piers' Memoirs, given by Vallancey in the *Collectanea*, vol. i.

² *Collectanea de Rebus Hibrenicis* vol. 1, p. 71, second edition, Dublin, 1786.

³ *A. A. S. S.* p. 369, Col. 1.

“and moreover, another manor near Uisneach in Meath, so it is evident that there was a second edifice representing the name of *St. Baithen* in”¹ every county of these, viz. Teach-Baoithen in Meath, Teach-Baoithen in Tirconnell, and Teach-Baoithen in Airteach near Cruachan; “there is a third Church of St. Baoithen near Mount Uisneach in Meath. The calendar makes mention of the church, Jan 9.—“Buadain of Tigbaithan in Westmeath—There is a well called Tobar Baoithin, i. e., *Fons. S. Baotini* in Glenstown” townland, in this parish.² Therefore, *St. Buadan*³ of Culdaff, *Taughboyne* and *Da Wadag*, and *St. Buadan* of Meath, brought remembrances of home around the warriors of Inis-owen, before they fell in 1599, under the treacherous ruins of Tristernagh Abbey.

SIXTEENTH CENTURY.—LAST QUARTER.

To enable an impartial examination to be made of the position in which Cahir O'Doherty found himself placed,—when only a youth of sixteen years of age,—at the time of the death of his father John O'Doherty, January, 1601. It will be necessary to point to the historical influences that surrounded him, and the traditions of his house, that also came down to him as an inheritance, along with his patrimony of all Inis-Owen.

During the last quarter of the sixteenth century, the means adopted by the English Council and their Lord-

¹ Notes A. S., 17, 18, 19, p. 370.

² *MSS. Letters*. Ordnance Survey, by O'Donovan, p. 220-1, Co. Westmeath, vol. 1, Library, R. I. A. See also vol. 11., p. 149.

³ p. 360 *ante*, and p. 179, *I* and *T.* (1st Series).

Deputies of Ireland, to extend the power of Elizabeth over the north, especially over Tyrone and Tirconnell, cannot be looked back upon with any degree of pride, by those who would flatter themselves that everything done, on the English side was noble, and everything ignoble was certain to emanate from the Irish.

Fortunately for the elucidation of truth, and the refutation of unfair historians, who have since blackened the Celtic race and the reputation of the Irish leaders of the period, —the failures of succeeding viceroys to settle the Irish question, caused them to preserve the records of their proceedings, these exhibit in their contents an utter disregard to any nobler aim than that of grasping deceit, and a total want of good faith towards the Irish. Thereby, through their own correspondence, as it appears in the State papers we obtain an insight into the duplicity and double dealing, practised by the English executive, and their servants in Ireland, ? which we find confirmed under the hand and seal of many of those who carried out the ignoble work of tracking and hunting the Irish, as “wolves and woodkerne”,¹ so that the hunters might become possessed of the lands, irrespective of any desire to act justly towards the ancient Irish owners.

Our references shall be brief. It was during this period in 1566, an attempt was made to establish a colony at Derry, which was a complete failure, as before the end of the century “not a stone stood upon a stone of the city that was to be established, that it might curb the power of the Kinel-Connel and the Kinel-Owen”.²

¹ See *Land Tenures of Ireland*, p. 68, by George Sigerson, F. L. S. London, 1871.

² Calendar, S. P., 1592-96, p. 365, London, 1890.

The kidnapping of Red Hugh O'Donnell, heir to the Princedom of Tirconnell at Rathmullen in 1587, and his incarceration in Dublin Castle, was an act of treachery only capable of being "hatched" by free-booters, instead of having been done by the Lord-Deputy and Elizabeth's Council, by means of a decoy merchant ship, "black hatched deceptive", fitted out as a concealed pirate.¹

O'DOHERTY'S REVOLT.

Previous to the publication of the *Flight of the Earls*,² most English historians appear to have based their references in regard to Cahir O'Doherty's revolt upon no safer foundation than the account given in an anonymous pamphlet having for its title—" *News from Ireland concerning the late action and rebellion of Sir Cahir O'Doughertie, and F. M. R. Mack Davy [Felimey Reagh Mac David] with the cunning and deceitful surprizing of Captain Hart, his wife, and children and the inhuman murther of Sir G. Paulet*"

"*Newly imprinted and enlarged,*" London, 1608. 4^{os}

Though anonymous, the pamphlet had been *imprinted* and *enlarged* in London, in 1608, and purports to give a report of the "*late action*" [in which Cahir O'Doherty was killed in July, 1608]. The late Rev. C. P. Meehan felt so uncomfortable for having been misled by the statements contained in the above mentioned "Pamphlet", that not only

¹ See p. 403-4, *ante*.

² *The Fate and Fortunes of Tyrone and Tirconnell*, by Rev. C. P. Meehan, Dublin, 1870.

³ Pamphlet in the Library, British Museum, London, 1608, 4^o Catalogue No. 601, d. 34.

did he express his regret to the Author so early as 1874, when he favoured him with his personal visits, when we were engaged (near his church of SS. Michael and John) in rebuilding old Essex Bridge (now Grattan Bridge), Dublin. But, in a letter to the Author, dated November 1, 1884, now in our possession, Father Meehan wrote:—
“Kindly let me know what remains of Buncrana Castle, as it was in the time of your misguided namesake, to whom I have unintentionally done a wrong for which I am anxious to make reparation. I saw a photo' of Buncrana Castle, which looks to be a modern house. Tell me all you know of the Castle—is there any part of the upper storey surviving? Is there anything of the ancient dining-room? How far from Culmore? Is there a bog near the latter?

Ever truly yours,

C. P. MEEHAN”.

We mention this “castle of the O'Doherty's” in *Inis-Owen and Tirconnell* (1st series p. 65). All that remains of the ancient castle is about 10 feet of the base of what was originally a square tower or keep. Buncrana Castle, of which the “photo” as seen by Fr. Meehan as he says above is “a modern house”, “constructed by Sir John Vaughan, 1716. (This replies to Fr. M.'s queries.) It doubtless occupies the site of a building that had been there about the year 1607, and which was being enlarged by O'Doherty, at the time Paulet, Montgomery and Chichester wanted his castles and his cantred of Inis-Owen for themselves. An account of a raid through Inis-Owen, made during the time O'Doherty was in revolt, tells of how Buncrana fared at the hands of a band of warriors? as told by Sir Thomas Ridgeway,

Treasurer of Ireland, in language only becoming to be used by a gang of free-booters, "that 12 or 13 of them rode to a town and castle of O'Doherty's, named Boncranough from whence the inhabitants immediately flying (having *killed only* some seven or eight swordsmen) they could not abstain from burning it, as well from anger, as for example's sake. However the walls of the castle stand firm, and will soon be made a good receptacle for such as the king shall send there", *Ridgeway's letter to Salisbury*, dated from the Treasury, Dublin, July 3, 1608".¹

DAVIS AT WORK.

Sir John Davis was early in the field, obtaining news of O'Doherty's defeat and death, in drawing up and publishing proclamations for enforcement of legal confiscations. And as a believer in the influence of the planets, he secured the immediate seizure of O'Doherty's lands. As an Astrologer, he pointed out the train of ill luck that attended *Tuesdays* during the continuance of O'Doherty's campaign, which though of short duration, had caused the whole forces of the English Army then in Ireland to be put into motion in order to put it down.²

However, the History of Ireland had to be written to satisfy the English conscience! generally by showing that everything noble and exalted had been done by English statesmen, and their army of *heroes* and *divines* sent for the reclaiming, extirpation, extinction, and good example to the Irish savage!

¹ State Papers, Ireland, vol. 224, 147, copy of in *Calendar, S. P.*, p. 599 (1606-8), London: 1874.

² MacGeoghegan's History of Ireland, translated from the French by P. Kelly, p. 566, Dublin: 1844.

Imagine the unselfish generosity displayed towards O'Doherty, a boy of 16, by Davis and Salisbury "by having him not only graced with Knighthood", but actually "made a *Justice of the Peace*, and a Commissioner in most of the Commissions that came to that County", [for the purpose of giving a legal colouring to the titles of adventurers] "but was also treated with all due respect upon all occasions", [as witness his cowardly and brutal treatment by Paulett], "and he on the other side contracted an intimate friendship with the Chief of the English, and particularly with Captain Hart, Governor of Culmore, to whose son he was godfather, and to whom he had sold 3,000 acres of land for ready money". This is a plausible *story* of Cox's if true, but in the interest of truth, we are compelled to show that it is far removed from that well, wherein it is believed truth in this instance lay submerged!

We are asked to believe all this was an act of disinterested kindness, which was repaid by the usual form of *Irish ingratitude*, of not calmly thanking the *generous* usurper for his *cowardly insults*! Cox tells of "the invitation given by O'Doherty to Captain Hart, his wife, and child to visit O'Doherty's wife at Buncranagh, and of O'Doherty's complaint to Hart, that he had received affront from the English, especially from Sir George Paulett (who they say gave him a box on the ear)" [and Cox might have added that they also tell of how Pawlett struck O'Doherty a blow in the face, in addition to the gross outrage of having spat in the face of the young Chieftain of Inis-Owen, accusing him at the same time of

being a coward, a traitor, a rebel, and a liar !]¹ “ O’Doherty plainly told Hart” he was resolved to be revenged and in order to it he must have Culmore [Fort,] Cox proceeds, and “ relates the incident of Hart’s wife being persuaded by violent threats of murder, and having at length consented to admit O’Doherty’s men into the Fort” [where the historian, Cox, tells the following deliberate *untruth* ; *i. e.*] “ that the fatal consequences of this folly *was the murder of all the garrison, not excepting her own brother* who had come hither to see her”, and “ the rebels proceeding at 2 o’clock in the morning, surprizing the fort and town of Derry that they took them with little or no resistance and they murdered the garrison and the Governor Sir John Pawlett, and plundered and burnt the town, taking Bishop Montgomery’s wife and children prisoners”. Here we have the history of the taking of Culmore and Derry, by O’Doherty in 1608, as told by Cox.²

CULMORE AND DERRY.

In 1600, Sir Henry Docwra landed at Culmore, so as to re-establish the colony at Derry, and his first object was to create a diversion and place a wedge in between O’Neill and O’Donnell, which after a while he succeeded in doing, thereby establishing, what he calls in his *Narration*, “ the Infant City of Derry”. The duplicity of Chichester, and those he entrusted to carry out his orders, were of such a kind, that no wonder would be expressed if the inscription on his monument in Carrickfergus Church, caused the

¹ This statement is fully borne out by Paulett’s own letters, which we give *infra*.

² Cox’s *Hist. Ireland*, p. 13, vol. II. (second edition) London, 1692.

“marble to blush” at the praise given to his marauding character! whereby he gained for himself and his posterity, among other lands, those belonging to The O’Doherty of Inis-Owen.¹

The foundation of the City of Derry, as it is now known, dates from Docwra’s landing. Previous attempts made from the time of John de Courcy in 1182, and on through Elizabeth’s reign, to establish an English colony at Derry, had all ended in failure, though a Norman castle of great strength had been raised in 1305, at Green Castle, to guard the entrance to Lough Foyle.²

However, after the death of John O’Doherty, chieftain of Inis-Owen in 1601, his son Cahir, then a boy of 16 years of age, was selected as chief instead of his uncle, to fill the place of the dead chieftain. It is now clear, this selection was made by the crafty advice of Niall Garve O’Donnell, and with the consent of Phelimy Reagh Mac David. The object of the first was to forward his own designs against the Earl of Tirconnell; and that of the second, perhaps arose out of a feeling of clanship in support of the claims of the boy to his father’s inheritance. James 1st, who had succeeded to the English throne in 1603, had for years been watching the progress of events in Ireland, by means of active agents, James Fullerton and James Hamilton; two Scotchmen in his pay, who under the guise of school-masters, taught a school in Ship Street in Dublin, close by and within reach of the Castle, and no doubt in direct touch with

¹ C.P. Meehan’s *Earls of Tyrone and Tirconnell*, pp. 440-41. Dublin 1870.

² *Inis-Owen and Tirconnell* (1st series.) p. 16. Dublin: 1891.

some of its inmates, who were not above exchanging news for coin or future rewards, they were kept fully informed of events passing in Ireland, and seizing the opportune time when Inis-Owen was likely to be bereft of its chieftain, arrangements were made to make another attempt.

“Whether O'Dogherty, chieftain of Innishowen, had been privy to the designs of Tyrone, may be doubted—it is certain that he had formerly received a blow from the hand of Paulet, the [second] governor of Derry, and that he, [under the irritating taunts of Paulet and the crafty promptings of Neale Garve], burned to wash away the insult with the blood of his enemy. A marriage banquet at Buncrana furnished the opportunity. Hart, the Governor of Culmore, was made prisoner, and O'Doherty lead his captive to the gate of the fortress. Hart's wife chose between the surrender of the place and the death of her husband. Her tears and entreaties prevailed on the pity or cowardice of the garrison. Culmore supplied O'Doherty with arms and amunition, when Derry and its castle submitted to his power, Paulet and five others fell the victims of revenge”. Cox's slaughter of the entire garrison of Culmore and Derry reduces itself down to five. “The Council strained every nerve to suppress the insurrection, before O'Doherty received aid. The two first attempts ended in the discomfiture of the royalists, who lost three or four hundred men, but on the approach of Wingfield [the progenitor of Lord Powerscourt,] marshall of the camp, O'Doherty dismantled the two fortresses and retired. For two months he kept his enemies at bay; but one morning exposing himself incautiously, he was slain by a random shot”. [Lingard says

with reference to his authority, *Boderie*, iii. pp. 266, 289, 322, 341, "there are several accounts of the flight of the earls. I have preferred that sent to the king of France by his ambassador".¹ Note 3, p. 89.] vol. vii. chap. ii.

DAVIS, PAWLETT, AND MONTGOMERY.

John Davis, that model and advocate for "*even handed justice*", as carried into practice by himself during the time he was chief legal *confiscator* for, and special jury-empaneller to the Lord Deputy, and Council in Ireland. He tells us of how he acted on jurors who would not enable him to get *finés*, amounting to some hundreds of pounds, laid on their fellow townsmen, who according to this second Daniel were *recusants*. Davis says, "we were fain to threaten them with the Star Chamber before they would return any presentment to us".²

Davis writes to Salisbury (11th December, 1607,) and tells of how he went down to Ulster to "*indict the Earls and other fugitives*",³ so as to enable confiscations to be made easy.

The first notice we have of Pawlett, in connection with Derry appears in a letter from Oliver St. John, addressed to Earl of Salisbury, dated, Dublin, 11th October, 1606, which shows that the traffic for appointments to have custody of troops of horse and foot *under pay*, was one means by which these adventurers sought to repay themselves for ser-

¹ Lingard's *Hist. of England*, vol. vii. sixth edition, chapter ii. p. 90. London, 1854.

² p. xc. *Calendar State Papers*, 1600, 1603, edited by Russell and Prendergast, London, 1874.

³ *S. P. Ireland*, vol. 222, 189, p. 355, *Calendar S. P.*, 1606-8, London 1874.

vices to Elizabeth and James. St. John says—"Now Mr. Pawlett is arrived here with his Majesty's letters for the having of Sir Henry Dockrrae's foot company"; but the Treasurer and Master of the Ordnance thought a stay ought to be made of "this or the like traffic", as it was one of their own perquisites to have "the privilege of having foot companies upon the avoidance by death or otherwise of the then captains".¹

But Pawlett was not going to be outdone by the Master of the Ordnance, for on 12th October, 1606, Pawlett writes to Earl Salisbury, saying that as it was through the influence of the Earl he obtained the king's letters to the Lord Deputy "for Sir Henry Docwra's foot company at Dyrrie, to be transferred on him together with such government as the said Sir Henry had at Lough Foyle. Pawlett begs Salisbury's influence to secure that his Majesty will be pleased, to decide in his favour".²

Then we find Lord Deputy Chichester on the trail, writing to the Lords of the Privy Council in England, saying he had "received his Majesty's letters of the 23rd July last, wherein he is required to accept Sir Henry Docwra's surrender of his charge at Derrie. This he is about to do, and to pass the same by new letters patents to Mr. Pawlett, rather according to the king's meaning than the words of the letter". Chichester complains that giving away of such companies "should be at the disposal of the Deputy", "and those who attended here, *serving in expectation of such fortunes*", Dublin, October 14th, 1606.³

¹ *S. P. Ireland*, vol. 219, 121, 122, 11th October, 1606.

² *S. P. Ireland*, vol. 219, 124.

³ *S. P. Ireland*, vol. 219, 124.

We do not propose here to follow the fortunes of Pawlett, beyond saying he became Governor of Derry and Lough Foyle; but another actor drops on to the Ulster stage, *i. e.*, George Montgomery, created by his countryman, James, I., to be the first protestant bishop of three dioceses, Derry, Raphoe and Clogher.

This devout Father in the Lord soon discovered the nakedness of the land, and at once put himself into communication with Salisbury, as we find from a letter of his dated, 1st July, 1607, in which he says:—"Having spent almost a whole year in the northern and most barbarous parts of Ulster", "he finds great difficulty of reducing this people to civility", and if Salisbury will only "be the worthy instrument" to forward his views "in the ear of His Sacred Majesty, so shall the whole tribe of Levy be ever bound to continue the religious memory of his honourable love and zeal unto the Lord's house"!¹

Montgomery admits to Salisbury that he encouraged O'Cahan "to try and free the church's patrimony from the Earl's [Tyrone's] hands", with the result, that he Montgomery made it appear "that the fee of that whole country appeared to be in the king", and as to Tyrone's complaint "to the King that he (the bishop) had stirred up O'Cane". "He protests that it is untrue".?

Then this religious bishop of Derry! shews Salisbury how to dispose of "this country of O'Cahans", embracing nearly the whole of the County of Derry. Here are the exact words written by this bishop Montgomery:—"The country is large, pleasant, and fruitful, being 24 miles in

¹ *S. P. Ireland*, vol. 222, 96, p. 214, *Calendar*, 1606-8, London: 1871,

length between Lough Foyle and the Banne, and in breadth from the coast towards the lower parts of Tirone, 14 miles".

"It was thought fit in policy of State to separate O'Doghertie from O'Donel, and this country now finds the good of it and will every day more and more".

"They are sensible hereof that dwell in this poor infant City of Derry, who are cast out far from the heart and head of this kingdom; and they think it concerns them as near their lives to have this country sure and well settled with civil subjects". Montgomery complains "that Sir George Pawlett claims the very land belonging to the bishopric within the island [of the Derrie,] the cathedral and parochial churches and churchyard, [and profanity of profanities!] the bishop's house not excepted", and he (the bishop) is driven to a long and tedious [law] suit to recover; yea, the very church which Sir Henry Docwra gave to the city for their parish church, and which was built at the common charge of the city, and country, being now challenged and withheld by the Vice-Provost [Pawlett] as [having been] sold unto him [by Sir Henry Docwra]".

Montgomery advised that unless care be taken to settle the country, he described "the last country to be disposed of", wherein if this city be neglected, [then the bishop recollecting his schooldays exclaims] "they may say *Fuimus Troes; fuit Ilium*".

He was specially anxious that O'Cahan should remain, as they had "twenty-two lineal descents in possession".¹

¹ *S. P. I.* July 1st, vol. 222, 97, : 07, pp. 215, 216, 217, Calander, *S. P.* 1696-8. London, 1874.

DAVIS.

Hugh O'Neill, Earl of Tyrone, at the conclusion of the enumeration of about twenty items he had placed before James I., (in which he particularizes the several breaches of faith done by Lord Deputies and other English adventurers, of which Davis was chief legal director), ends by saying:—"He omits many things done to him by under officers [such] as Sir John Davis, His Majesty's Attorney-General, "*A man more fit to be a stage player than a counsel to His Highness*".¹ Articles charging breach of faith of a similar kind were submitted to the King by the Earl of Tyrconnell, extending over forty-four Items.² The complaints of the Earls have been noticed by Father Meehan.³

Davis kept himself in evidence with Salisbury and the Council in England, informing of his assiduity "for the matter of religion, *their constant execution* of the penal law of twelve pence [per head] for every Sunday and holiday [for being absent from Common Prayer and English Church Service] prevails so much [that whole towns] now come to church. The reformation wrought in this kind throughout this kingdom is principally effected by the civil magistrate. The Archbishop of Cashell, Myler M'Grath, an archbishop of their reforming, [holding four dioceses] who without doubt is the most criminous person

¹ 1607. *S. P. Ireland*, vol. 222, 201, pp. 374-383. *Calendar, S.P.* 1606-8. Edited by Russell & Prendergast. London, 1874.

² *S. P. I.*, vol. 220, 200, pp. 364-374.

³ *Fate and Fortunes of Tyrone and Tyrconnell*, pp. 186-218. Second Edition, Dublin, 1870.

among them" [the negligent clergy]. "His exemplary punishment will add credit to religion".¹ Yet Miler MacGrath was one of Elizabeth's Council for Munster, and the abuses for which Davis records "his exemplary punishment", consisted of, as we are told by another of Elizabeth's archbishops, Thomas, Dublin, that livings for forty miles were handed over by Magrath, "so much graced by her late Majesty, and so highly advanced in the Church as to have the charge of several bishoprics, Cashel, Lismore, Emly and Waterford". Thomas of Dublin, points out that Myler had passed away church livings "to the use of his children and allies", as "he had the keeping of the seal belonging to the Dean and Chapter in his own custody". Thomas describes that he and other commissioners found "such abuses and enormities as he never could have believed upon the report of others"; Myler, it appears "quite perverted his pastoral charge as Queen's Archbishop". So much so that Archbishop, Thomas says:—"Such abuses induce the people in those two dioceses of Cashel and Emly to conceive and think that amongst them (the Protestants) there is no religion". Private admonitions, given by Thomas to his brother of Cashel, at many times, it appears, had no effect on Myler. "Simony existed and boys unlawfully preferred to vicarages."² In regard of the Archbishop's participation in Simony and leasing over of the livings to his

¹ Letter. Davis to Salisbury. Dublin, Aug. 7, 1607. S. P. Ireland, Vol. 222, 117. *Calendar, S. P.* p. 250, 1606-8.

² *S. P. Ireland*, Aug. 3-4, 1607. Archbishop of Dublin to Salisbury and Privy Council, vol. 221, 110-111. *Calendar S. P.*, pp. 235, 236.

sons and allies, to the havoc of the Church". Magrath appointed four sons and a brother, and other relatives to benefices within his jurisdiction.

This is only by way of noticing the absorbing interest taken by these reforming bishops, some of whom graced Inis-owen and Tyrconnell with their presence about 1607-8, and on through the immediate years that followed the scramble for land and livings, consequent on the departure of the Earls of Tirone and Tirconnell in September, 1607, and the defeat of O'Doherty in 1608.

It would appear Hugh O'Neill's allusion to stage-playing in the person of Davis was not a haphazard expression, as Davis had actually written a poem on dancing, as we learn from a letter of William Ravenscroft to Davis, in which he says:—"He, to whom [Davis] *dedicated his poem of dancing* [was it to Salisbury?] had a shrewd affront a few days past in an accident that happened betwixt him and Sir Robert Barkley".¹

"A Commission under the Great Seal, *immediately* after the fugitives' [the Earls] departure, issued directed to [the adventurers] the Lord Primate, [James 1st creation] Montgomery, Bishop of Derry, and some of the principal gentry of this nation dwelling in these parts". [What an honour? was conferred by Davis on Irishmen like O'Doherty, to have their names placed on a jury for legal confiscations, but necessity had no choice! 'T was "do as we direct, or go". The adventurers would have preferred that the "gentry of the nation" had elected to go].

¹ Lincoln's Inn, 8th March, 1606. *W. Ravenscroft's Letter to Davis. Carte Papers*, Vol. 61, p. 234. *Calendar, S. P.*, p. 127-8, 1606-8.

Davis (who has been represented as one thirsting for "even handed justice for the Irish") writes to Salisbury, giving his own version of the departure of the Earls of Tyrone and Tirconnell.¹ In this letter he expresses his unbounded satisfaction that at length there is a prospect "for them that are here; they are glad to see the day wherein the countenance and majesty of the law [Star-Chamber law, as dealt out by Davis,] and civil government hath banished Tyrone out of Ireland, which the best army in Europe and the expense of two millions of sterling pounds did not bring to pass. And they hope His Majesty's happy government will work a greater miracle in this kingdom than ever St. Patrick did; for St. Patrick only banished the poisonous worms, but suffered the men full of poison to inhabit the land still; but His Majesty's blessed genius will banish all those generations of vipers out of it, and make it, ere it be long, a right fortunate island".² In a postscript to the letter from which we give the above extract, Davis adds, "Since the date of these letters, he was commanded by the Lord Deputy Chichester" [who from having been a sergent-major in the army, became, on the 8th August, 1603, Governor of Carrickfergus, a Commissioner for the Civil Government of Connaught, along with Davis, Fullarton, Docwra, etc., on 1st September, 1604, was appointed one of the Commissioners for making Ulster into shires, and with power to accept surrender from any lords in Ulster, who held by the Irish custom of Tanistry also, as

¹ 1607, Sept. 12, *S. P. Ireland*, vol. 222, 133.

² See, copy in Printed *Calendar*, S. P., p. 273-4, 1606-8, *London*: 1874

deputy in the *absence of* the Lieutenant-General of Ireland, Charles, Earl of Devonshire.] James I. came to the throne on 24th March, 1602. It then became a question of scramble as how best to get rid of the Irish in Ulster, and Davis advised they all should obtain legal grants from the King, after which; "His Majesty's blessed genius will banish *all those generations of vipers out of it, and make it, ere it be long, a right fortunate island*".¹ Therefore Davis's preliminary excursions, in the depth of winter, opening up assize routes and holding inquisitions, were only so much preparatory work, done to assist "His Majesty's blessed genius" towards extirpating "those generations of vipers", that all the bloodshed and treasure expended by Elizabeth, had been unable to "banish". Consequently we find Davis, Chichester, Montgomery, Wingfield, Hamilton, and Fullerton, each obtaining rapid promotion.

The year 1603 issued in a busy year with James I., going from Hampton Court, to Tottenham Court, to Basinge, to the Manor of Woodstock, Wilton, and Westminster, making grants, signing patents, making bishops, and issuing licenses,—one notable one on 5th Nov., 1603, To license *James Hamilton*, to transport 1,200 packes of yarne out of Irelande. From what honest industries does the tide of fortune of some noble houses flow? From being assistant in Fullerton's school in Dublin: exporter of yarnes, to receiving a grant of Clandeboye and Ardes in Ulster, on the 16th April, 1605, with a few other pickings, was fairly good progress for James Hamilton!

¹ *Calendar*, S. P. 1606-8; pp. 273, 274. Edited by C. W. Russell and John P. Prendergast. *London*: 1874.

Davis also got his own patent as Solicitor-General of Ireland.¹ [Davis, S. G.²]

Davis took occasional journeys to Court, and a grateful king recognized his merits, on an occasion granting to "Our Attorney, now returning to his service *there*, [in Ireland] wee have thought good to accompany hym with our testimony of his services performed *here* to our likinge, as well in that which concerneth the plantation of the lands in Ulster escheated to us, as in reducyng of our customs to our own handes, and otherwise in matters concerning our exchequer and revenues there; for the further orderinge whereof, he carrieth over nowe some directions". A grateful king! "because that, in regard of his service, wee have graced hym with the dignitie of a serjeaunt", [and lest any doubt might arise that by that act the king had caused the office of Attorney to lapse, to dispel scruples, the king ordered Chichester to make out new letters patent to Davis for the] "office of our Attorney-General for that kingdom in as ample manner as he held it before". "And for that his attendance here for soe longe tyme, as well now in this journey, as about three years sithence, hath ben noe small hinderance to his profit, as well in his office as in his practize". "We are pleased, for recompense thereof, to graunt unto our said attorney, and to his heirs and assignes of our mannors, landes, rectories, tithes, chaunteries, and other heriditamentes," . . . so much and so many, as shall amount unto the cleere yearlie value of £40, over

¹ *Erck's Repertory, Patent Rolls of Chancery in Ireland*, vol. 1, part 1, pp. 29, 245, 281, 102, 103, 191, 194, 197, 199, 201, 210, 213, 281 *Dublin* 1846.

² Dated Woodstock, 18th September, 1603.

and above all reprises". [The king directed that this grant was *over and above all allowances and riding charges for his office*. Here was a great king rewarding an honest steward ! The king's letter is dated Westminster, 29th March, 7th year, 1610, and is addressed to "Our deputy of our realme of Ireland, Sir Arthure Chichester, Knt."¹ It was on Chichester's mission both Davis and Sir Thomas Ley had been sent to the Privy-Council in England, as the stakes to be disposed of were large, the Croupiers must be reliable men.²

BARON DOCWRA OF CULMORE.

Our intention for the present, is not to follow through the maze the twistings of this gang of freebooters, who preyed upon Ireland, under the guise of civilization, and who used in turn, as best suited their purpose, either the *pen, sword, or the Word!* i.e., the crafty confiscating Jury-empanelling pen of Davis; the sword of Fitzwilliam or Chichester, and the travesty of the Gospel ! as practised by Montgomery, Knox, and MacGrath. We simply proceed to show the duplicity and treachery extended to O'Doherty, about and after the departure of the Earls. Sir Henry Docwra, whom the *Four Masters* style "an illustrious knight of wisdom and prudence", received his first appointment in Ireland as "Constable of the Castle

¹ *Erck's Repertory*, vol. 1, part ii, p. 569. Dublin, 1852.

² Chichester's letters recommending Sir John Davis and Sir James Ley, and containing his written instructions and opinions about the Plantation of Ulster, were dated October 14, 1608. *C. S. P.*, 1608-10, p. 54-70. London: 1874.

of Dungarvan, in Co. Waterford, to hold for life, with a fee of 4s. per day for himself; 6d. per day for each of six archers, and 8d. per day for each of fifteen foot-soldiers, to serve for defense of the castle; he is required to keep and repair the castle out of the fines to be assessed within the liberties of Dungarvan". This appointment was made Sept. 20, 1594. (36th Elizabeth,)¹

The Queen's letter, directing the nomination of Henry Dockwray, is addressed to Sir William FitzWilliam, Deputy, and dated from *Theobald*, June 15, Anno 36.]

DOCWRA'S NARRATION.

Posterity are indirectly indebted to the taunts of Chichester for the "*Narration of services done by the [English] Army employed at Lough Foyle under the leadership of Sir Henry Docwra*".²

Docwra tells us that, "The occasion that moved me to make this narration was given by my Lord Chichester, who being in England" [in 1613] "when I came to take my leave of him, spoke with me touching my retired life, which he imputed to proceed from my disposition".

Docwra says, shortly before, having heard that he was "taxed for selling away of my place", and finding if it were not controverted, the world would misconstrue his action, and believe "I voluntarily gave over my place [as Governor of Derry and Constable of Culmore,] and that I made a

¹ *Calendar, Rolls of Chancery in Ireland*, vol. 11, p. 290. Edited by James Morrin. Dublin, 1862.

² Docwra's Narration in *Miscellany of the Celtic Society*, p. 235-6, edited by John O'Donovan, Dublin; 1849.

benefit thereof, by selling it away to another". "If either of these were true". Whatever ensued afterwards, he acknowledges he would have no grounds for complaint; consequently after leaving Chichester, Docwra began to debate with himself, and says: "Shall I ever by silence betray to my own innocence was it a virtue in a dumb man, to break the very tongue strings to speak, when he saw his father in danger, to be otherwise unjustly condemned", Docwra not desiring, as he says; "to suffer my Reputation to be trampled upon", proceeded to write his *Narration*.

The space at our disposal in this notice of Writers of and relating to Inis-Owen and Tirconnell, will cause our reference to the *Narration* to be brief, and only to such portions as deal directly with some of the actors already mentioned, who appear on the stage in connection with Inis-Owen and Tirconnell, before, at, or about the time of O'Doherty's revolt. Docwra details his first landing with 4,000 foot and 200 horse, on the 16th May, A.D. 1600, at Culmore, "when 100 men gave us a volley of shot and retired". This was the only protest Shane O'Doherty was in a condition to make against such an overwhelming force, but it was clearly and unmistakeably an act of war! In the instructions given to Docwra, appears his patent of authority. "Under the great Seale, you have authority to prosecute *with fire and sword* all Rebels and Traitors" "which will require great foresight and Council". "And we wish you "to draw in so many of the better sort of Irish as you can, and like-wise of the meaner sort, whereby the Arch-traitor [O'Neill] may be weakened and you strengthened. In which course you are to use faithful instruments, and if

need be to send them among the Irish to labour and work them if of themselves they shall not make offer". Docwra's pay for this was to be 12s. and 4 pence per day.¹ [Here was a broad commission to spy, corrupt, hang, bribe and burn or smoke any opponent out of their dwellings, and all under the garb of civilization !]

DOCWRA AND SEAN OGE O'DOHERTY.

Cúl mór, Culmore, the *Angulus magnus* of O'Sullivan Beare, was the place where Docwra landed, who, so soon as he did land, like a prudent soldier in an enemy's country, began to protect himself. Docwra says: "The place seeming in my opinion fitt to build, we began about the Butt end of the old broken Castle to cast up a forte such as might be capable to lodge 200 men in. [It will be noticed, Docwra found the remains of a Castle at Culmore, when he first landed.] Six days we spent in labour about it,² making raids in the meantime into O'Doherty's country, "we came to Ellogh, a castle of O'Doherty's, which he had newly abandoned and [had] begun to pull down". "But seeing it yett tenable and of good use to hold, I put Captain Ellis and his company of 150 men into it". The remnant of the castle of Aileach can be seen by any person travelling by road or rail, from Derry to Buncrana, on the top of a natural eminence, 248 feet above the sea, in the townland of Elaghmore, where it is marked as Doherty-Tower, on sheet 13 of the Ordnance Survey of the County Derry,

¹ *Miscellany Celtic Soc.*, p. 291-93.

² *ibid.*, p. 237.

and is distant about three miles from Derry. This *fortalice*, one of about six formerly belonging to the O'Dohertys, must not be confounded with *Spuanan Aileach*, previously described by O'Donovan, and mentioned by the Author.¹

Leaving 600 men at Culmore to complete the fort, Docwra proceeded with his formidable army of 3,000 troops fresh from England, and 1,000 veterans, inured to Irish warfare, to lay the foundation of the future City of Derry, and he describes the position of the two Forts he caused to be erected, "to make sure the footing we had gained". Caution was the instrument this prudent captain employed at first, as he says, in "the country as yet unknown to us".

It was necessary for Docwra to use caution, as he describes, he had to employ "two ships of war", with soldiers in them, to coast all along the shore for twenty miles, and wherever they found any houses, to bring away the timber and other materials, to build with". When they swept Inis-Owen of every stick within reach, they turned to "the other side of the Foyle, wherein there was plenty of old grown birch, I daily sent workmen, with a guard of soldiers, to cut it down, and there was not a stick of it brought home that was not first well fought for".² This is how the foundation of the City of Derry was laid in 1600, as told by a man who was no ordinary soldier, protecting himself in the enemies' country.

O'Donnell and O'Doherty had pressed Docwra so close,

¹ See pp. 2 to 10, *Inis-Owen and Tirconnell, (first series)*. Dublin, 1891.

² *Narration, Mis. C. S.*, p. 239, *Ibid*.

that even, with all his force, his outposts were driven in continually, till, on the 1st June, Arthur O'Neill, son of Turlogh Lynoch, came in to him, when, "By his advice I sent Sir John Chamberlaine with 700 men into O'Cane's country, by marching all night to Greencastle, from which he passed over from O'Doherty's side. On the 10th June they fell in the midst of their creaghts [herds] unexpected, ceazed a great prey, and brought it to the Waterside, but for want of means to bring it all away, *they hacked and mangled as many as they could*". This is the first instance we have on record, where the *hocking* of a great prey of *live cattle* was practised by these *pioneers of civilization* in Ireland. "With some 100 cows they put aboard their boats, besides what the soldiers brought away kilt, they returned".¹

Doewra soon had other employment for his troops, besides the "hacking and mangling of cattle", as he records that "On the 28th June, some of O'Doherty's men came and lay in ambush before Ellogh". Cox and his copyists would doubtless consider this another act of *vile treachery*, to "lie in ambush", before one's own castle, then occupied by an enemy? Doewra tells that "the garrison (of 150 men under Capt. Ellis) discovering them, fell out and skirmished a little from the Castle. We perceived them from the Derry to be in fight. I took 40 horse and 500 foot, and made towards them. When they saw us coming they left the skirmish". What ignoble fellows these O'Dohertys must have been, not to have allowed themselves to be taken between two fires, one in

¹ *Narration, Mis. C. S.*, p. 240,

front of their own strength, with which they were fighting, and a small army under the command of the English chief endeavouring to out-flank them.

But Shane O'Doherty, who, at the battle of the Curlieus, the year previously, had led the attack on Clifford, where "O'Docharta cum peditum millibus duobus, invicta acie tentoria pandit",¹ was not so ignorant of military tactics as to wait to be surrounded; "he drew away; we followed up as fast as we could, and coming to the foot of a mountain, which they were to pass over in their retreat, we might see them all pass before us, though but slowly," [what impertinence for these Inis-Owen men not to fly, even from a whole regiment?] "being to our grief, about 400 foot and 60 horse", [now according to Docwra's own figures, here was a chance of even numbers] "and we making as much haste on our parts to overtake them". "By that time the last of them had obtained the top of the hill: Sir John Chamberlaine and I, with some 10 horse more, were come up close in their heels, all our foot and the rest of our horse coming after us as fast as they could, but all out of breath, and exceedingly tired". [The distance they had marched was only from Derry to the hill above Carnshanagh, and "*the top of the hill*", so minutely described by Docwra, is the slack of the western spur of the Scalp Mountain, where the *Meloure Stone* still retains its name, and thus defines the exact locality]. "Having thus gained the top of the hill, and seeing but few about me, I stayed and bade a stand to be made till

¹ *Hist. Cathol. Ibernice*, O'Sullivan's *De Barra*, by Kelly, p. 209, *Dublin*: 1850.

more company might come up, and withall casting my head about to see how our men followed", [prudent general was Docwra! not to despise an Inis-Owen foe, under the leadership of Shean Mac Sháan O'Doóaríταιξ.] "I seeing the foot far behind, and our horse but slowly climbing up, turning about again I might see Sir John Chamberlaine unhorsed, lying on the ground, a stone's cast before me, and at least a dozen hewing at him with their swords, I presently went forward to have rescued him, and my horse was shot in two places, and fell dead under me, yet they forsook him upon it, and we recovered his body, but wounded with sixteen wounds, and instantly giving up the ghost, whereupon we made a stand in the place", [now Docwra and Chamberlaine had with them "on the top of the hill, some *ten horse more*", all within a stone's cast] "and staying till more company came up, we brought him off, [this is since disputed, *see infra*] and suffered them to march away without further pursuit". The account of this battle given by the *Four Masters* is that "Sir John Chamberlaine, a colonel of the English of Derry, marched with a numerous force against O'Doherty, to plunder and prey him. O'Doherty, with a small party, met the English, and a fierce battle was fought between them, *in which the English were defeated, and the Colonel and others were slain by O'Doherty.*"¹

From Docwra's own account, it appears he was in communication with his force at Ellough, and resting on his main force at Derry, and that the "500 foot and 40 (?) horse he had brought out to assist the 150 troops at

¹ *Four Masters*, vol. iii. O'Donovan's edition, p. 2225, Dublin: 1848.

Ellough, could be as clearly seen by O'Doherty, as Docwra acknowledges he had in full view the 400 foot O'Doherty had with him as they "retired slowly". Any person acquainted with the locality (as the Author has been since a boy), can readily picture the whole scene of the conflict, that has been fairly told by Docwra, when we consider his defeat and loss. The place chosen by SEAN O'DOCHARTAÍG from which to reconoitre the new garrison of Ellough was as familiar to Shane as a bowling green was to many of Docwra's soldiers.

In 1599, Red Hugh O'Donnell left 200 cavalry to hold on the blockade of [O'Connor Sligo in] Killmainey, "after which he marched with O'Doherty, prince of Inis-Owen, and the remainder of the army to Corslieve mountain", where, as we know, the celebrated battle of the Curliews was fought against Clifford, Governor of Connaught. Clifford and Alexander Ratcliffe, a young English nobleman, along with 1,400 of the English army, were slain".¹ It was here that after the O'Donnell's skirmishers had advanced, led by Owen Mac Sweeny, of Doe, and Tully O'Gallagher, and when O'Donnell, "In itinere patientiore ipse et O'Docharta, cum peditum millibus duobus, invictâ acie, tentoria pandit."²

O'Doherty had been imprisoned for two years in Dublin Castle, from 1588 till 1590, till he *purchased* his discharge from one of the most venal English Lord-Deputies, Sir Wm. FitzWilliams.³ After O'Doherty's dis-

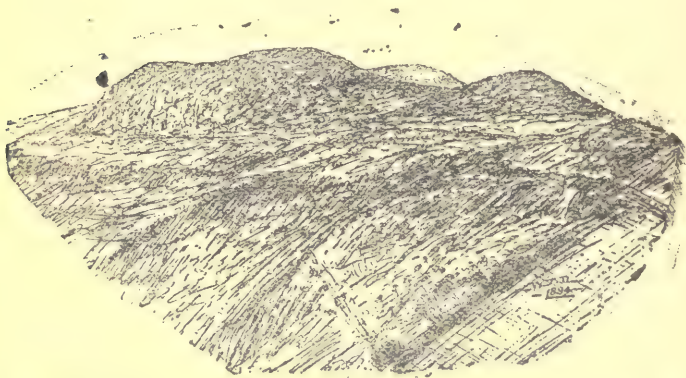
¹ *Hist. Ireland*, by Abbe MacGeoghegan, (translated from the French by P. O'Kelly), pp. 513-514, *Dublin*: 1844.

² O'Sullivan's *Hist. Hibernia*, by Kelly, p. 209-10, *Dublin*: 1850.

³ Cox's *Hib. Anglicana*, and Kilkenny Arch. Soc. Trans. vol. v. (new series) p. 157. *Dublin*: 1867.

aster at Tristernagh Abbey, Kilbixey, in Westmeath, he returned to Tirconnell, where we find him on the landing of Docwra, at Culmore, dismantling his castle of Elagh, and retiring with his people into Tirconnell, to be under the protection of Red Hugh, as he alone by himself after the disaster he met with by that *unknown* captain of Elizabeth's, could not offer strong resistance to such an army as that of Docwra's.

Cruach-an-eun.



E.

The Scalp.

Cruach-an-eun.

Cashel Hill.

W.

(As they appear from near ST. MURA'S)

Croach-an-eun, *i. e.* the Hill of the Birds, is the Irish name of the Western Spur of the Scalp mountain that lies partly in the townlands of Crislaghmore and Kilmacilvenny, in Inis-owen. A well known local land-

mark, the Muillore-stone, distant about one mile north from Burnfoot station on the Swilly Railway, is situated at the immediate base of Cruach-an-eun.

This *Cruach* was the place of resort of birds, the "*Litus Volucrum*", the *Cormorants*, when they were deprived of their fishing occupations by the ebb and flow of the shallow waters that formerly occupied the place of Inch slob-lands. Hence the Irish name of Cruach-an-eun.

Near this spur of the Scalp, took place in, A.D. 1600 a "sanguinary battle" between the swordsmen of Inis-owen (led by Shane-oge O'Doherty, of Elagh-beg, father of Cahir O'Doherty, who was a brave soldier, as well as a skilful general), and the forces of the English army led by Sir John Chamberlaine and Docwra, one of their ablest generals then engaged in attempting to lay the foundation of the present City of Derry.



W.

E.

Cashel Hill. Cruach-an-eun. The Scalp. Iskaheen Gap.

(SKETCH OF "STEEP HILL". As it might have appeared to Docwra when he followed Scaan-Oge from Elagh Castle, 28th June, 1600.)¹

¹ Docwra's *Narration*, *Mis. C. S.*, p. 241.

THE BATTLE OF THE CURLIEUS.

Before we dispose of John-Oge O'Doherty, and his military exploits we shall here give a record (hitherto unpublished), confirmatory of Seaan's ability as a general to cope with Docwra on equal terms. The eight lines we insert are taken from the Irish poem in our possession and begins at line one hundred and forty:—

O'Docharcáig dóig in dian
 Tucc caṭa chéactac fan ccoimhliab⁽¹⁾
 Ar rṡac an bealaṭ buíṛe⁽²⁾
 Deabaim doḃ fáṭ éolcuíre.

An ṡuibhinnoin ṡlúin me caṭ
 Sa marṡṡal oṡ euactac
 Fa éimṡ tteact ṡlōin nar don meíṛ
 Da euactaib aṡaon iad Seáin”.

The above verses of this Irish poem upon the “military exploits” of John Oge O'Doherty may for the present be translated as follows:—

“O'Doherty, stern and true, gave death-dealing battle

¹ The *Curlews*, Co. Sligo. Ordnance Survey MSS., R. I. A. O'Donovan in a letter of September 9th, 1836, giving instruction to Mr. Thomas O'Connor who was on the Co. Sligo Survey, says: “when you come to the Curlews ascertain the nature of the celebrated pass called bealaṭ buíṛe.

² *Bealach Buidhe*, the yellow road, where Clifford, the Governor of Connaught fell, *Hist. Sligo*, p. 357, by Wood Martin, Dublin, 1882.

under Corsliav, at the rout of the yellow pass—this was cause of wailing and woe”.

“At this battle the Governor [Clifford] was brought to his knees, together with his young Marshall [Ratcliffe], Death having been brought upon them by Seaan”! i.e., I was under John Oge O’Doherty’s leadership, that Clifford the Governor of Connaught, and his young Marshall Sir Alexander Ratcliffe, met their end at Bealach Buidhe, on the slopes of the Curliou Mountains, Co. Sligo.

ELAGH AND CRUACH-AN-EUN.

O’Donovan in one of his many unpublished letters, asks a very pertinent question. “Why should the history of any people be concealed, and why should truth be cast into the shade”,¹ With this object we have examined the details connected with General Docwra’s narration, which gives his own version of what took place in the encounter between Shean-Oge O’Doherty and himself on the occasion of Docwra bringing relief to his beleaguered garrisons. This being his own first raid in great force into O’Doherty’s country of Inis-Owen, on 28th June, 1600. Docwra, though putting the best face he could in his narrative, on the event, admits DEFEAT in every line of his own description.

Docwra having been informed by his outposts stationed on the high ground (above the Cathedral at Rosemount), Derry, that the outlying troops stationed at Elagh Castle

O’Donovan’s *Letters to James Hardiman*, in R.I.A. Letter No. 5, p. 17, dated January 31st, 1832.

which “numbered 150 men under Captain Ellis Ffloudd were in feight”, they being also in touch with the “600 men left at Culmore under Captain Atford”, these 750 men “making up into the country to discover”, had, doubtless, become so annoying to John Oge O’Doherty, who, we are aware, had been in observation with a troop of horse and foot on the top of the hill above Culmore, on the 16th May, to whom Docwra, had made up to, with the first of the horse and foot he had unshipped, but which, as he says;—“Owing to ignorance of the ways our horses were presently boggt and so at that day made no further use” but to land his men”. Therefore, Docwra was aware that John Oge, whose record as a warrior was not *unknown* to him, was on the defensive. Therefore it is clear the “feight”—with “some men of O’Doherty’s on the 28th June”, had originated by an attack made by John Seaan Oge O’Doherty on the more daring spirits among those making raids through Inis-Owen, from the Castles of Elagh and Culmore, this is confirmed by Docwra, who says:—“I know there were some that presentlie beganne to censure mee, *for not sturring abroad, and making journeys [raids] up into the Countrye*”. But here again Docwra exercised the caution of a prudent soldier, where he says:—..... “Prayes would not be sett without many hazards and a great consumption of our men, the country was as yet unknown to us, and those we had to deale with were, as I was sure, would chuse or refuse to feight with us as they saw their own advantage”.¹ Why

¹ *Miscellany, Celtic Soc.*, p. 238, Dublin: 1849.

not? This is an acknowledgment of O'Doherty's ability as a general.

JOHN SEAN OGE'S ATTACK NEAR ELAGH.

John Seán Oge had witnessed the coasting, raiding, and bringing away of every piece of timber within reach in Inis-Owen, "though every stick brought to Derry, had first to be well fought for", as Docwra has declared, and Sean Oge (being aware that Colonel Chamberlaine, had passed over on the 10th June with a large force to attack O'Neill,) collected his own scattered swordsmen, from Malin, Donagh, Culdaff, Glentogher, Clonmany, Buncrana and Illies, and attacked the raiding portions of the garrisons of Culmore and of Elagh. The news of Sean's attack and the "fighting", as we have seen, was conveyed to Docwra and the main army at Derry. Docwra immediately on the morning of the 28th June, sent forth to the aid of his besieged garrisons, troops to the acknowledged number of "500 foote and 40 horse and made towards them". This "feight" had been in progress for some time at least, before Docwra got his troops under way, the feight did not take place within the Castle of Elagh:—

Having collected his forces, Sean O'Doherty, advanced on the "stirring abroad" raiders by way of *Graine's Gap* over Iskaheen", he arrived before the high ground east of the Castle of Elagh, on the early morning of the 28th June, having first protected himself from the outposts of Culmore, who were in evidence at the eastern slope of Ballynagard, the hill above Culmore from which Sean Oge had watched the disembarking of Docwra's troops on the 16th May.

This ground keeps an elevation of from 150 to perhaps 200 feet above the sea level on through Ballyarnet, on the east, to Beragh-Hill in *Bally-na-galliagh*, where it rises to about 260 feet. Seaan Oge having secured this high ground immediately North-east of the Castle of Elagh, with his left resting on Berag Hill, the "*Fight*" that ensued which called out Docwra's superior force from Derry, clearly took place within a radius of 1,000 yards east by south, from the Castle of Elagh, between upper Galliagh, Glengalliagh, the castle, and the ridge level that stands from 300 to 350 feet high, north-east of the Castle, on ground the average level of which may have been about 200 feet or so, above the sea. An examination of the configuration of the surrounding country, will shew that in the absence of a much superior force, Seaan Oge had made a good selection of his ground, and so far from his having been "lying in ambush", he had merely taken the precaution to preserve his forces from surprize by occupying ground that gave him advantage "to fight or refuse as he chuse". Seaan elected to "fight", and his attack, had early driven the Culmore and Elagh forces, to seek relief from the main army at Derry. As Seaan did not desire with his much inferior numbers, to continue the attack and "*Fight*", around Elagh any longer than suited his purpose, when he found the first ranks of the army from Derry advancing in force. With his right resting on the high ground at about 300 yards north of the Castle, he swung round his left in line of his retreat towards Drumnacross hill, above the Lane Head, in direction of the way leading to Maggiestown. Seaan meanwhile keeping up the attack at Elagh to cover his retreat till the approach of the advanced wing of Docwra's

main force in command of Sir John Chamberlaine, caused him to abandon "the skirmish and draw away".¹ All this "Fight" and "Skirmish" was not a mere bravado, it was real, and as Docwra says "caused a great consumption of our men".

Sean having completed his retreat in good order, the Elagh garrisons not venturing to continue "the Skirmish". Chamberlaine having arrived at Elagh, with his horse had already began the pursuit, Docwra says.—"We followed up as fast as we could". Sean by this time had gained the level of about 600 feet east of Gortnaskeagh, a point from which he could take the route of "*Graine's Gap*" by which he had advanced, or by diverging slightly to his left, proceed at a level of about 800 feet in the direction of *Irishtown* along the base of the Scalp mountain, towards the pass by the *Muillore*. Sean choose the latter route, as Docwra who had followed in the direction leading to *Troopers-town*, says,—"and coming to the foot of a mountain, which they [O'Doherty's force] were to pass over in their retreat, we might see them all march by us, though but slowlie, yet with as much speed as they were able to make, *being to our grieffe*, about 400 foot and 60 horse, and *we making as much haste on our parts to overtake them*".

Sean, still preserved his superior choice of the ground, and from his vantage elevation, he could discover beneath him, every movement of the warlike line of horse and foot, making "*as much haste*" up the steep slopes of the Scalp, as they were able, after their six miles contouring over the country, from "the Derrie", through Ballyma-

¹ Docwra's Narration, p. 241.

groarty, Ballyna-Galliagh, Elaghmore, where from the level of about 300 feet above Elagh Castle the English troops had descended over the inequalities of Magheryard, Drumadooey, and Gortin, towards Trooperstown, to the level of 100 feet when by that time Seàan and his force were in full view, at an elevation of six hundred feet on his comparatively level route going towards *Cruach-an-eun*.

THE BATTLE OF CRUACHANEUN.

The rough pen and ink sketch we have given above shews the position. Cruachaneun on the left hand side of the sketch, lies between Esdevlin Hill, and Cashel Hill near the *Muillore pass*.

When Chamberlaine, and after him Docwra, had diverged from Gortin towards Trooperstown, Seaan Oge O'Doherty, with his "400 foote, and 60 horse" was in full view marching before the English army *but Slowlie*, he Chamberlaine, with the whole advance forces of English "*making as much haste on their partes to over take them*" at the top of the "*mountain which they were to pass over in their retreat*".

The progress of *the retreat* and *the advance*, can be readily apportioned, Seaan and his force "marching slowly", along the base of the Scalp at a uniform elevation of from six hundred feet, slanting in a distance of about a mile and a quarter, to an elevation of 800 feet at Cruachaneun, whilst Chamberlaine and Docwra with their forces, were traversing a similar distance in almost a straight line up the mountain, from the level of 50 feet at the foot of the slope at Garvery, up to the same level where the first of Seaan's forces had already begun to disappear behind *Cruachaneun*. Docwra says:—"By

that time the last of them had obtained the top of the Hill, Sir John Chamberlaine, and I with some 10 horse more, were come up close in their heels, all our foote and the rest of our horse coming after us *as fast as they could*" a rash experiment for the *Colonel* and the *General* to make, of coming close on the heels of a fighting enemy which both knew, and estimated to be of a strength of "400 foot and 60 horse".

Seaan Oge having thus gained by an easy route, above Upper-Kilmacilvenny, the south-east slope of *Cruach-an-eun* skirted its base in an north-east direction. He turned east behind the summit of the hill and ascended to gain the higher elevation of Esdevlin Hill, from which position, owing to the configuration of the mountain, he would be free from attack either on the north or east, and from the position then secured, he commanded beneath all the approaches of the pass by the Muillore. When Sir John Chamberlaine and his advanced forces, had obtained the base of the hill at *Cruach-an-eun*,¹ at the place where it appeared Seaan Oge and his force had passed over in their retreat, Seaan was securely observing the exact strength of the force with which he had to fight, as Docwra says:—"By that time the last of them [i. e. Seaan Oge's forces] had obtained the topp of the hill; Sir John Chamberlaine, and I with some ten horse more, were come up close in their heels, all our foote and the

¹ For the benefit of our readers, we give the Irish record of this battle of Cruachaneun, taken from a contemporary source quite as reliable and respectable as Docwra's own account, i. e. the record given in the *Life of Red Hugh O'Donnell* (in Irish), by Peregrine* or Cucoghry O'Clery; the original is in the Library, R.I.A., Dublin. Also see p. 271, *Life of Hugh Roe O'Donnell*, by Rev. Denis Murphy, S.J., Dublin, 1893.

* See O'Donovan's note at p. 299, *M. C. S.*

rest of our horse coming after us as fast as they could". It is not to be read, that Chamberlaine rode on alone to attack Seaan Oge, Chamberlaine, as Docwra tells in his Narrative, was one of those ardent spirits who generally raided with a company of "700 troops under his own command".

Here is O'Clery's record :—"The English of Derry made a fierce and merciless attack on Seáan Oge O'Doherty, with the object of seizing, slaying, or wounding him. But it was as easy to put one's head into a lion's den or one's hand into a griffin's nest, as it was to attack Seáan Oge, so long as favourable conditions were on his side or on the side of his earthly lord [O'Donnell] when the English who had sallied out from Derry came face to face with O'Doherty, they attacked each other with merciless hatred. The English *were defeated, and many of them slain along with their colonel and leader on that occasion*, a famous knight surnamed Sir John Chamberlaine. [The real fighting had been about finished at the north-west base of *Cruach-an-eun* when Docwra's rear came into action.] O'Doherty came off victorious having inflicted on them a great defeat".

SIR JOHN CHAMBERLAINE ATTACKS IN PERSON.

It is to be recollected that this is Docwra's own account, calmly written fifteen years after the event, when he had been accused by Chichester and others, of having been the cause of much delay unto their cherished projects of having the country cleared of the obnoxious natives. Hence, Docwra, has been placing to his own credit the most favourable account of the transaction, consistent with his own repu-

tation and honour as a soldier, of an action in which he, like many another skilful general, had suffered *an absolute defeat* !

Docwra describes in his narrative about *Cruach-an-eun*; "Having thus gained the very topp of the hill and seeing but few about me", the advance force under the immediate command of Sir John Chamberlaine, having passed over the the summit in search of Seáan and his troops, who previous to this time had concluded his plan of battle and attack in the defiles of the Esdevlin Hill. Colonel Chamberlaine, with all the fiery dash of his modern political namesake, attacked his Inis-owen foe with impetuous zeal. Seáan, who held in reserve a portion of some of O'Donnell's troops, who had been continually skirmishing with the main garrison at Derry, from the Sheriffs mountain, and who were within easy reach on the Crislaghmore side of the mountain, now advanced to repel the attack commenced by Sir John Chamberlaine in person. The result of the onslaught, by the veteran who defended the Pass of *Bealach Buidhe*, was not long held in doubt, as Docwra's reinforcement as he says "all out of breath and exceedingly tired", found their place in the conflict.

Docwra in his own person, like a prudent general, did not rush "on upon the heeles" of Seaan and his forces, he contented himself, as he says:—"With a few about me, I stayed, and bade a stand to be made till more company might come upp". Docwra evidently required all the reinforcements at his command at that particular juncture, during which Seaan Oge was deploying his force with effect upon Sir John Chamberlaine, and the forces under his command. Docwra was uneasy even after his own advent, as to how the engagement was proceeding on the

slopes of Esdevlin Hill, immediately above Cruachaneun, as he says:—“With all [I kept] casting my head about to see how our men followed”. Docwra was occupying a position on the “very topp of the Hill”, directing his troops to follow the lead taken by Sir John Chamberlaine, who was then being hotly engaged and repulsed by Seaan Oge and his forces, who were at that moment repeating a similar discomfiture on the forces under Chamberlaine between *Cruach-an-eun* and Esdevlin Hill, that he had inflicted, only a year previously at the pass of Bealach Buide, on the army led by Ratcliffe and Clifford, against Red Hugh O'Donnell. The reinforcements Docwra so ardently brought on during this engagement, consisted he says:—of the horse surrounding himself, “I seeing the foote far behind and our horse but slowlie clyming upp”, it will be observed that previously Docwra states that “Seáan with his foote and horse had marched before them, “but slowlie”, whilst his own forces were “making as much hast on our partes to overtake them”, so that the reinforcements he sought were those of the garrisons of Culmore and Elagh, or other troops from the main army at Derry, to which, doubtless, he applied, when Chamberlaine and he found as he says: “*to our grieffe*”, that Seaan's force was a larger one than a mere party of skirmishers. Be that as it may, Docwra felt so uncomfortable with his position, that he tells us he again turned “to see how our men followed”, [the forces of O'Doherty] “when twining about againe I might see Sir John Chamberlaine unhorsed, lying on the ground a stone's cast before mee”. [This shews Docwra had advanced to Chamberlaine's relief.] “and at least a dozen hewing at him with their swords”.

Chamberlaine's coat of mail armour, though efficient

against long range shot, had little effect against close-quarter fighting with broad swords. Of course Docwra did not expect "400 men and 60 horse commanded by Seaan Oge, to quietly look on while Chamberlaine and his forces, were giving death-dealing battle upon them. Docwra seeing his Colonel and leader of the advance troops, who had attacked Seaan, repulsed, defeated and lying on the ground, he like a brave soldier says: "I presentlie gave forward", [i.e., he presently advanced with his reserves] "to have rescued him", when Docwra himself ran a like danger, which but for his coat of mail, would have proved of greater disaster to him than even the loss of his Colonel, as he tells that in his advance to rescue Chamberlaine's body, his own "horse was shott in two places and fell deade under mee". Docwra clearly had got into hot quarters in the battle of Cruachaneun. And it is not wonderful he expressed his "grieffe" that Seaan Oge O'Doherty had with him a fighting force, though small compared with his own", as the *Four Masters* say so, and they are quite equal as authorities to that of Docwra's narrative written for his own defense, and accounting for his own defeat.

This defeat of Docwra at the battle of Cruachaneun, is confirmed from two distinct Irish sources, both of which corroborate Docwra's own account, of the defeat, and death of Sir John Chamberlaine. In O'Kelly's English translation of the *History of Ireland*, written in the French language by the Abbe MacGeoghegan, we read that: "The Lieutenant of General Docwra having sallied out of Derry, in the absence of the Prince of Tirconnell, was killed by O'Doherty, to whom O'Donnell had given the defence of the country in his own absence, so that the English would

have cause to repent of Lough Foyle"—¹ The generosity of Docwra in his *narrative*, desiring to take the whole blame for the defeat upon himself is apparent, since it is clear that Chamberlaine had first gone out on his own account to the skirmish at Elagh, and that Docwra, when he saw the engagement, went with reinforcements to Chamberlaine's assistance.² This confirmation of Docwra's account becomes the more important as it shows more clearly than does Docwra's own account, that his Lieutenant or Colonel Chamberlaine had sallied out to attack O'Doherty, and that the "twyning around" of Docwra, on the top of the hill to see how the troops were advancing to reinforce Chamberlaine, shews as we suspected, that Chamberlaine had 'sallied out to make short work of Seáan Oge O'Doherty. The battle in which he met his death near Cruachancun, had been proceeding for some time when Docwra with the reinforcements from Derry came upon the scene. Docwra says: "wee recovered his body, but wounded with 16 wounds, and instantlie giving up the Ghost, where-upon wee made a stand in the place, and staying till more came up, wee brought him off and suffered them to march away without further pursuite".³ If Docwra had been correct in remembrance of the defeat, he would no doubt have recorded that Seáan Oge permitted the defeated to carry off Chamberlaine's body for interment at the base of Esdevlin Hill, during which armistice for burying the dead on the field of battle, Docwra retreated

¹ *Hist. Ireland*, by Albe MacGeoghegan, translated from the French

² *Four Masters*, O'Donovan's edition, vol. iii., p. 2224, *Dublin*, 1848.

by Patrick O'Kelly, p. 522, *Dublin*, 1844.

Docwra's Narration, Misc. C.S. p. 241, *Dublin*, 1849.

back to his stronghold, and allowed Seán Oge O'Doherty to remain in undisputed possession not only of the field he had won against great odds, but also in custody of the graves of the vanquished foe. Confirmation of this appears on the face of the Ordnance Survey Map of the parish of Upper Fahan, where on Sheet No. 38 (Co. Donegal.) is engraved at the contour level of about 1000 feet above the sea level, on the face of the hill above and between Crislaghsallagh and Esdevlin, the place was still pointed out to O'Donovan and the Ordnance Surveyors in 1835, the site of "*Chamberlain's Grave*". The site of the grave and battle-ground are visible from the Catholic Church of Upper Fahan, from which they are distant about one mile. By an easy route, the site of this famous battlefield of *Cruachaneun* may be reached by the *Muillore Stone*, and therefrom eastwards along the townland boundary between Creslaghmore, and Kilmacilvenny.¹ Docwra after this crushing defeat, left Inis-owen quiet for a time, as his next raid was made on the 2nd July, when he went "in boats with 800 men to put up a fort at Dunalong", and it was not till the 4th October, he found himself able to again raid in Inis-owen. This he was only able to do, because Niall Garve O'Donnell had "came in with 40 horse and 60 foot to whom Docwra promised in behalf of the Queen [Eliz]., the whole county of Tirconnell to himself and his heirs, which was confirmed by the Lord Deputies and Council in Dublin, and his service we could ill have spared at the time."—For

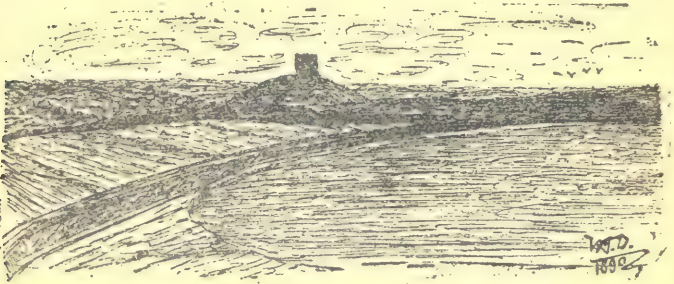
¹ The only guardian of the Muillore Stone and Cruachaneun during our recollection, has been a solitary house built on the boundary of the townlands, and occupied by a native named John Lynch.

this treachery to his country—Niall Garve, *when his services were no longer required*, had for recompense a prison cell along with his son, in the Tower of London till his death. Thus by deceit and *promises never intended to be honourably kept*, was the foundation of the present City of Derry laid in an expenditure of human sufferings and much bloodshed, every stick and stone of which was besmeared with falsehood and deceit, and a total disregard for the feelings and lives of the native Irish owners.

Docwra tells of how that—"now the winter began to be feirce upon us, our men wasted with continual laboures, the Land [i. e. The Derry] scattered with cabins full of sick men, our biskitt all spent, our other provisions of nothing but meale, butter, and a little wine, and that by computation to hold out but six days longer". Such was the plight Docwra and his well equipped army found themselves in, even after Arthur O'Neale, son of old Turlogh-Looney O'Neale had came in to his aid. For his doing so, Docwra promising "by orders from the state to make his father Earle of Tyrone, if the other [Red Hugh] could be dispossessed of the country"!¹ At this juncture *on like promises made*, came in Neale Garvie O'Donnell, by whose advice Docwra again went down to Inis-owen, on the 4th October, to seize a prey of cattle belonging to Seáan Oge O'Doherty, in the *Isle of Inch*, "but the tides falling out extraordinary high [they] were not able to pass them to get in, [the tides] so [they] were forced to turn their course and go down into O'Doherty's Countrie, [Beart Castle and Inch Castle were still in O'Doherty's posses-

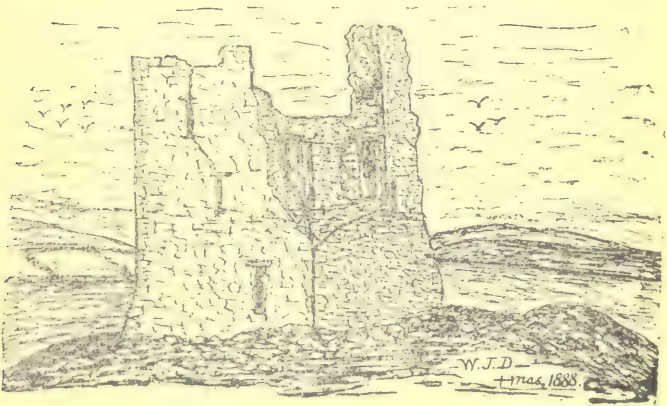
¹ *Docwra's Narration*, p. 240, 245.

sion and they may have had something to do with the change of route, as well as the state of the tides,—low water would have been about mid-day,] though to little purpose,



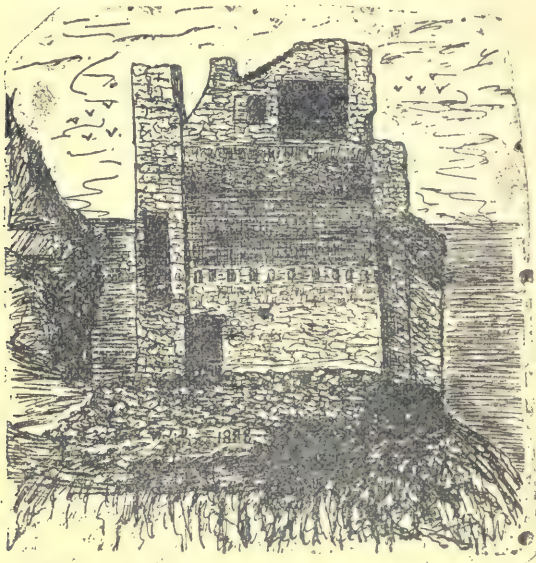
BEART CASTLE. (Looking towards the south-west from Railway, near Trady (Traightaigh).

only some stacks of corne were found [at Churchtown,



RUINS OF INCH CASTLE (Looking towards the South.)

Fahan], which wee sett on fire"! ¹ Valiant warriors! We give a sketch of the position of Beart Castle and the ruins of O'Doherty's *Castle of the Isle of Inch*, in Lough



RUINS OF INCH CASTLE. (Looking towards the East).

Swilly. As both are now fast hastening to become complete ruins, perhaps this remainder of interesting features in the landscape, may serve to direct attention for their preservation, or towards obtaining a more elaborate description by some person better qualified than we have had time to do to give their outlines and history. Docwra says—"About Christmas of this year dyed Sir John

¹ *Docwra's Narration*, p. 246.

O'Doghertie in Tirconnell, being fledd from his own country with his goods and people, a man that in shew seemed wonderfull desirous to yield his obedience to the Queene, but soe as his actions did ever argue, he was otherwise minded".¹ Docwra had no right to record "the intentions" of his adversary, but he had good reason to speak of Seáan Oge O'Doherty's "actions", for he was too well aware they belonged not to servility, but to the "fighting kind."—Though it was clear to even a warrior of Seáan's ability, that to contend against an open foe was honourable, but to have to defend his territory from pillage, fire and sword, deceit and falsehoods, and when the foe had received reinforcements from those whom he had been taught to look upon as friends, were quite enough to cause him to despair. But to the last almost alone he preserved his arms and upheld his sword unscathed, protecting and defending his native land, and in the guardianship of the territory of Inis-Owen and Tirconnell, which duty had been entrusted to his keeping by his earthly lord, Hugh Roe O'Donnell. In the exercise of this duty as became the representative of a long line of ancestors, he valiantly fought, till borne down by sheer physical debility, which was the effect of many a hard fought conflict and two years of miserable torture as a prisoner in the fœtid cells of Dublin Castle, under the venal Lord Deputy, Fitz-William, who had to be bribed to suffer Seáan to escape.

Peregrine (or Cuchogry) O'Clery in *Ms.* in the "*Life of Hugh Roe O'Donnell*" in Irish,² summarizes the battle of

¹ *Narration*, p. 248.

² Fol. 71b, 72a, *MS.* Library R. I. A., and p. 271, Fr. Murphy, S. J., *Life of Hugh Roe O'Donnell*.

Cruachaneun, in language that may be translated thus:—
 “The poor unfortunate corpulent English when they came face to face with O’Doherty, they attacked each other restless with hatred. The English were defeated by O’Doherty, who gained over them a complete victory. Their colonel and leader, with many of the army were slain. He was a famous knight, named Sir John Chamberlain.

“Alas! This was the last victory Seaan Og gained over the English while defending from them his patrimony and the territorial possessions of his fathers, his lordship [of Inis-Owen]. In a comparatively short time afterwards, he was seized with an excessive disease and sickness, which he bore patiently till his spirit passed away, on the 27th January, 1601”. O’Clery bestows on Seaan Og a tribute of praise, as one specially brave and renowned in “deeds of war and arms, in hospitality and fame. He was as a girdle of steel in unbending, energetic, undaunted and vigorous in attack. Hugh Roe O’Donnell received the news of Seaan Oge’s death with much grief and great sorrow”.

SEAAH OG UA DOCAHTAIG.

We have seen that the death of Seaan Oge O’Doherty took place in Tirconnell. We have not been able to ascertain with sufficient accuracy in what place the last independent chieftain of Inis-Owen died. Peregrine O’Clery’s record says:—“That the death of him who died then was sad and doleful, for there was hardly a chief of one cantred [district] in the island of Eremon [all Ireland] in late times who was braver or more active in deeds of

war and arms than he. As soon as the sad tidings of his death were conveyed to Hugh Roe O'Donnell [who was at the time in his camp on the West bank of the Finn, and on the East side of *Bearna*], his sorrow was so great that he rested not, but left his camp, and taking but few with him, he collected all the vigilant nobility of the Clan Fiaman, [*i.e.* he collected all the chief leaders of the race of Fiaman, the clan name of the O'Dohertys] *at the place of honour and counsel, at Baile-Aighidh-Chaoín*,¹ now Balleeghan.² Its Irish name would be pronounced *Bal-eye-keen* (*eye* in Irish is *face* or *surface*, and *keen*, *pleasant* or *delightful*).³

The place of meeting "of counsel and honour" is called "*Ard-na-taoisigh*, *i.e.* "the hill or height of the chief".

Balleeghan stands about 164 feet above the level of the Swilly that washes its western boundary, and on the bank of which there are the ruins of an abbey, and a burial ground. The only name now existing that might preserve a similarity to "*Ard-na-taoisigh*" is the place known on the Ordnance Survey as *Ard-na-itian*, *Ard*, the hill, *na*, of the, *id*, ring, collar, or chain, and *ion*, a circle. Thus we have the height or hill of the circle, or ring, *i.e.* "*jurisdiction*".⁴

Sean Og O'Doherty, in our opinion, having gone forth from Inis-Owen to Tirconnell with his people and flocks,

¹ O'Clery's *Life of Dom Ruao*, fol. 71 R. I. A., and *Life of Hugh Roe O'Donnell*, by Father Murphy, S.J., p. 271, *Dublin*, 1893.

² See *Inis-Owen and Tirconnell*, p. 66 1st series, *Dublin*, 1891.

³ O'Donovan's *Ordnance Survey MS.*, dated Letterkenny, Sept. 24, 1835, in *Library R. I. A.*

⁴ O'Donovan's F.M. "[ditionis]", p. 1589.

shortly after the battle of Cruachaneun, would have located himself across the Swilly, perhaps near Letterkenny, and, at the time before his death, he would be out of the influence of both Docwra at Derry and Niall Garve, who resided at Castle Finn; as well as being within easy reach of Hugh Roe, his territorial lord. An additional reason was the vicinity of the Franciscan Abbey of *Kill-O'Donnell* to *Ard-na-taoisigh*, where the O'Dohertys had been elected when they were chiefs of Ardmore and Tir-Enna (now the Lagan), and where, since they had become chiefs of Inis-Owen they continued to be chosen. This meeting at Ballagheen to appoint a successor was only about two miles distant across the Swilly from Kil-O'Donnell. Seaan we believe received sepulture either in the Abbey of Kil-O'Donnell; or in the Abbey of Ballagheen, both of which burial grounds may be viewed from the *Ard-na-idion*; or "*Ard-na-taoisigh*".

The materials both printed and in *MS.*, from which we have made the extracts to vindicate and commemorate the chieftains of Inis-owen, that now appear in this chapter, are those the most reliable within our reach. Our endeavour has been to present our readers with a truthful account of transactions connected with Inis-Owen and Tirconnell, in which the last two chieftains of the name borne by our progenitors for many generations were prominent actors, so that their actions should be placed in no uncertain sidelight, by which truth could be obscured, as has hitherto invariably been done, by all writers who have taken Cox and his copyists as their guides.

It is clear Paulett's arrival at Derry, to take over the Governorship was an ill-omened selection of Salisbury's as the new Governor was not even a soldier. Chichester complains to Salisbury that he has "made an ill exchange in having Mr. Paulett at the Dyrrie"; fears "he is not fit for that command. Many dissentions have arisen since he came thither".¹ Even Geo. [Montgomery] Derrensis accuses Paulett for calumniating him.²

ATTEMPT TO SURPRISE A LADY.

November 4, 1607 Paulett, [then Sir George] wrote as follows to the Lord Deputy: "when he knew that Sir Richard Hansard [Governor of Ballyshannon] had written to his lordship the *first report* of Sir Cahir O'Dohertye's flying out [*i.e.* of putting himself on the defensive] *employed some persons, to give him certain knowledge of his designs*, and wrote presently to him very kindly assurances of his sorrow for the reports which were raised on him, not believing the same, and desired him to repair to him at Derry". [These were the "kindly assurances" of the man who had already struck O'Doherty an unmanly blow.] "Received no answer to this; and even this day, being the 4th of this instant November. Went to Byrte Castle, accompanied by Captain Harte and Captain Sydney, to Sir Cahir's Lady [who was the Hon. Mary Preston, a daughter of Lord Gormanstown's], purposing (as they found the place furnished) *to have surprised it*; [this was an act of "kindly assurance",] but by intelligence of one [a spy]

p. 113, *Calendar*, S. P. February 20, 1606.

² C. S. P., p. 125, 4th March, 1606.

whom he [Paulett] sent to discover the inward strength of the place, was advertised that there were sixteen or twenty men, well appointed, within the Castle; *and so they* [the *valiant* Governor and Captains who went "to surprise" a Lady in her own Castle, who had only recently, *since* her marriage with O'Doherty, came into Byrte Castle from Gormanstown Castle, near Dublin,] "*durst make no further attempt, for fear of being themselves surprised*". "But they certainly understood that Sir Cahir O'Doherty has put himself into the strength of 300 men, with the chiefest of his country, and stands upon his guard (as his lady saith) until he has written to his Lordship and received his answer. Under pretence of going to Canabeyer-wood [Kinawoyre, *Ceann-Maghairé*],¹ to cut timber for his building, after he had received arms out of the store, he armed about 30 persons, and called unto him Shane Mac Manus Oge [O'Donnell] by whose consent he has taken the isle of Torrey, and manned the Castle, and is gone with his boats down by water to Malolinge [Malin] into a very strong place [Carick-braughy] in the midst of Inishowen" [Sir Richard Hansard, 1st November, 1607, took time by the forelock and wrote to Salisbury certain reports about Sir Cahir O'Doherty, [that he had] "put himself with his wife and the principal gentlemen of his country into boats of his own" [destination,² Torry]. "Phelemy Scerrghe [Reagh] who is with him, had before gathered all his provisions into the Castle of Byrte, so that now he [Paulett] finds his judgment of Sir Cahir nothing deceived". [It was a race between Hansard and

¹ See I. and T. (1st series, p. 180).

² *Calendar S. P.* 1606-8, p. 315.

Paulett as to who would be first in the field, in spreading reports and supplying news.]

O'Doherty was well aware, since the departure of the Earls of Tyrone and Tirconnell on the 14th September, 1607, that almost alone, he was in the way of these unscrupulous adventurers. Therefore, to get rid of him, by *every means*, was their chief object. Consequently, on the 4th November, 1607, O'Doherty wrote from Carrigabraughy to the Lord Deputy, "accounting for his going on the last day of October to a wood in Tirconnell, where he found the report spread that he, O'Doherty, had gone into action [i.e. into revolt]. Upon hearing this he returned home, when he found the Governor of Derry and Sheriff "were gone to his house, where his wife and all that he has is, and would have had the house delivered to themselves, by fair means, or otherwise would have taken it by force. Hearing of the like, durst not go to them, for very fear of himself; no more did his wife send to him to know anything of him. They seized him as a rebel, so that he durst not go home".¹

O'DOHERTY'S LETTER TO PAULETT.

Paulett enclosed to Chichester the following letter from O'Doherty to himself, dated "Caragh-Braughy, 4th November, 1607", together with a copy of his reply to O'Doherty as under:—

"Sir. Geo. Paulett, I understand you hold a very hard opinion of me, and that you were at my house to have it delivered to your hands, which I do think myself very hardly dealt withal, you knowing no more of my bad facts; for I do think myself as good as you, and as any one that

would say the like in my behalf; but hearing of your hard dealing in this case, I will not trust any of you until such time as I hear of my Lord Deputy; and then I do think some of you here that charged me so wrongfully so sure will be ashamed of it, and thus I rest your loving friend".

INSOLENCE.

Paulett sent the following reply to O'Doherty, dated Derry, 5th November, 1607 :

" Sir Cahir,—

"Your writings are like your dealings, the one very disloyal, the other very false. I gave by my late letters unto you better testimony of the good opinion I hold of you, neither did I until yesterday believe the common bruit of your disloyal going into armour. No man in these parts hath less cause of offence than you, none more encouragement for well doing, especially from the Lord Deputy; for my usage of you I ask no better testimony than your own knowledge. It seems you were very near *the Castle*, that could so soon hear of my coming and purpose, *who yet never conceived the thought of demand or delivery thereof*, being possessed of a better opinion of you than now, I am satisfied you did deserve. [But *Litera scripta manet* and condemns Paulett, as he had written on the previous day to, Chichester, that he had gone *on that date to Byrte Castile to have surprized it!*"]¹

"My purpose was to have seen your lady, and from her to have known your intent if I could, and to have given her the best advice I could for your part; but under-

¹ See p. 535, *ante*

standing even then, by more certain intelligence than before, on what terms you stood, I did not think it fit to proceed any further, and so I sent your lady word, which it seems was very speedily conveyed unto you being at the least twenty miles off as the text of your letters shows". "I see you would draw on matter from us to colour your disloyal action, by supposed of bad dealings offered you from us; but you, with your legion of *priests and friars*, late sent from Spain, are discovered well enough. However, you stand upon your justification, if you do not presently dispose of your men, and lay down your arms (the which in His Majesty's name I [order] you to do and in the duty of your allegiance) I will forthwith denounce and proclaim you a disloyal subject to the King, a false and treacherous traitor to his quiet government, his crown, and dignity; [Davis's formulae had been adopted at an early stage] and if you persist in this your folly, if it be my fortune to meet you in the field on horseback or on foot,¹ I doubt not but to make your proud spirit know the difference between a good subject and a disloyal false hearted traitor; and so wishing confusion to your actions, I leave you to a provost marshal [the hangman] and his halter".²

GEO. PAULETT,

Derry, 5th November, 1607.

WELCOME NEWS.

11th September, 1608. Chichester to Salisbury says—

¹ Valiant Governor! But this braggart, according to Lieutenant Baker, "cut and run for it the first time he heard a noise". *Infra*. p. 544.

² Nov. 5. *S. P. Ireland*, vol. 222, 171 A. *Calendar*, 1606-8, p. 318.

"Welcome news", said as to Tirconnell's death [he was only thirty two years of age] and Cathbar twenty five, who followed him to the grave only a few years after,¹ [but it was O'Neill's death that they most desired.

CULMORE AND DERRY.²

The taking of Culmore and Derry by Cahir O'Doherty on the 18th April, 1608, caused Chichester to examine into the matter, and after having received written detailed reports, he placed these, accompanied by a report of his own, before the Privy Council.³

We extract from Chichester's report as follows:—

"Sends enclosed, containing the later and truest declarations of the manner of taking Culmore and Derry, as Captain Harte and Lieutenant Baker themselves have, upon their coming hither, delivered them under their own hands. All this disaster happened from not observing discipline in their nightly watchings, a matter altogether neglected by the Governor" [Paulett] "It is reported likewise that he was so odious to the soldiers and to the rest of the inhabitants of the town besides, that they would have done him a mischief in the tumult, if he had escaped the rebels and come in amongst them. Hears but of six or seven men slain of a side, of whom four were soldiers, besides the Governor's lieutenant and ensign. Six or eight of the soldiers ran away to the enemy".

¹ *Plant. Ulst.*, by Rev. Geo. Hill, p. 150, *Belfast*, 1877.

² See *ante*, p. 490.

³ May 4, 1608, *S. P. Ireland*, vol. 224-92.

Chichester even, disposes of the "*Massacre of the entire garrisons*", as told by Cox, and those who have since been his copyists, and who have repeated his fable.

CAPTAIN HART'S REPORT.

We now give from Captain Hart's own letter what he says about the "Massacre at Culmore". The full text of Hart's Report appears printed.¹ After relating all the gossip conveyed to him by O'Doherty, and of the latter's complaint of "How unkindly his lady took it that none of all the gentlewomen of Derry ever came to see her since her coming into the country, which he (Hart) excused by reason of the time of the year, and foul weather". [then April] Hart tells circumstantially how he had been disarmed at Buncrana, and of the threats made by O'Doherty to cause him to surrender the fort, which as an honest soldier as he was, he declined to do, and how, after reaching within a quarter of a mile of Culmore, he was left in charge of about six men, whilst O'Doherty proceeded with Hart's wife and about twenty of his followers when the *stratagem of asking relief for Hart, who was represented as having broken his arm*, brought the garrison out, when O'Doherty took possession. The lesson of the kidnapping of Red Hugh O'Donnell at Rathmullen, by the English merchant-pirate "black hatched, deceptive", had been learned and carried into practice on this occasion by the native Irish.

But let us tell in Hart's own words about "the inhuman massacre of the garrison", that took place, according to

¹ *Calendar S. P.*, pp. 503-5. 1606-1608.

Cox and all his latest reproducers. Here is what Harte says:—"And no sooner were they out of the door but they were taken, and the house immediately entered, and the rest that were lodged without were taken in their beds; and when he [O'Doherty], had thus possessed the house, he sent for him [Harte], and told him they should have no harm; but they were put into the cellar and there locked in and kept until that Friday following, at which time O'Doherty came from the Derry, and told him that now he should see it was not blood that he sought for; for that he had brought down all those people whom he had taken in the house, with Lieutenant Baker, yielded by composition, and some others whom he had otherwise taken, and there meant to set them over the water to go to Colrane, telling him that if he listed he should go, and his wife and children with him, along with the rest, which he chose rather to do than lie in that miserable calamity. His infant son, whom he had left at Boncranoe [Buncranagh] the more to terrify his woful mother, he [O'Doherty] had sent to them two days before; and he told him that the gunner, with the rest of the warders whom he had taken, had run to the Lifford, whilst he [O'Doherty] and his company were busy in their surprising at Derry, which he since hears is true. This is the just sum of his account, of which he begs his Lordship's [Chichester] charitable censure. Disclaims all treasonable intents, and leaves all to his Lordships decision, professing his readiness to risk his life in regaining the place.

(Signed) HEN. HARTE".¹

3rd May, 1608.

¹ *Calendar. S. P., Ireland*, p. 505. 1606-1608.

Captain Henry Hart was captain of Culmore Fort when it was taken by O'Doherty, as he has above described, but neither Chichester or Hart says a word of the *Massacre*? "This undertaker,¹ so well known in connection with Sir Cahir O'Doherty's revolt, [Henry] Hart belonged to a Roman Catholic family in London, but he appears to have changed his creed on entering the English service in Ireland. In Feb. 1604-5 he was made Constable of Culmore Castle and Fort, with 300 acres of land adjoining. This was reserved out of O'Doherty's lands".² The whole *note* by Rev. Geo. Hill is instructive.

LIEUTENANT BAKER'S REPORT.

Having disposed of the hitherto assumed "massacre of Culmore", let us examine the report of the like "*massacre* at the taking of Derry".—Lieutenant John Barker, who appears to have been the only soldierly person left out of the whole company of foot that Pawlett had in the whole defense, says: "The fort of Culmore being taken by Sir Cahir O'Doherty, Knt., Phelime Reaugh McDaved, Donnell og McCalley [MacAllin or Campbell], with the O'Gallaghers of Tirconnell, being about four score and ten [90], or thereabouts, marched on and came to the City of Derrie on the next day by two of the clock in the morning, and there at the bog side, divided

¹ The grant he [Hart] afterwards obtained was 1,000 acres of Ballynasse, Dromnative, Ballyconnell, Ardbegg, Ardmore, Magherarorty, Gortcorkery and Inisboslin, [most of these lands have been rather prominently known in late years as the Olphert Estate, Co. Donegal.]

² See Note 230, *Hart*, p. 325, *Plantation of Ulster*, by Rev. Geo. Hill, *Belfast*, 1877.

themselves into two bodies [there does not appear much surprising in this]. "The one where Sir Cahir was to assault the *nether fort* [that was the fort near the N. E. angle of present City wall], where the storehouse was and the other, conducted by Phelime [Reaagh McDaved] entered on the backside of the governor's house, and came into the court and broke open the doors [where was the guard?] Whereat Sir George Powlet, governor of the place being somewhat dark, *escaped through the company* to ancient Corbet's house, where within short space he was killed by the said Phelim. Lieutenant Gordon, lying in his chamber within the higher fort, and hearing the shot [that killed the governor], issued forth, naked upon the rampier [rampart] towards the court of guard [perhaps the guard, like their warlike governor had taken also to their valiant heels], with his rapier and dagger, where, with one soldier in his company, he set upon the enemy and killed two of them, and encouraged the soldiers to stand to it and fight for their lives; but the enemy being far more in number [why! they are stated by this Lieutenant Baker himself, to have been about 90 in all], they rushed on him killed him and the soldier also [where were the other soldiers he had asked, to stand and fight for their lives? *did they run for their lives?*].

"Ancient Corbet meeting with Phelime Reaagh within the higher fort, fought with and wounded him in the head, and by all likelihood had killed him, if one of the [enemy] had not come behind him and cut off his leg, and so he was killed by the enemy:—Thus by the death of the governor (1), the lieutenant, ancient (1), two soldiers (2) and two of the townsmen (2),—6, and (2) of the enemy,

the upper fort was taken and presently burnt, Sir Cahir with the other half *assaulted the nether fort*, and finding the *watchman* asleep, entered without resistance, killed Mr. Harris, under-sheriff of Dunegall, and hurt one more". This appears to be the sum and substance of the *alleged massacre*, as given by Cox and his copyists. both forts taken with *watchmen asleep*, and yet no massacre! Even the sleeping watchmen were not killed by the party led only by Cahir "One sub-sheriff, and one other hurt, were apparently all who fell during the *assault on the "nether fort and storehouse"*. But perhaps the massacre has been kept for the last scene. [Lieutenant Baker speaks for himself], he continues "Lieutenant Baker [himself] being there present in the city, gathered together some sixteen of the town, one of the sheriffs, and four soldiers, the townsmen knowing both the forts to be taken, and the enemy to be master thereof, run, some one way, and some another" [Baker with his gathering of 22, valiantly] "went towards the nether fort, resolved to enter and retake the same, and in the gate was wounded by Sir Cahir with a pike in the arm, and the sheriff was shot in the shoulder, whereat the said lieutenant looking back on [his] company and encouraging them to stand to it, and seeing but four or five left" [they were a gallant set of Falstaffs] and the enemy strong, retired into the town [leaving the *nether fort* unretaken], and there gathered together six or seven score *men, women and children* [whither had the soldiers and guard run]? "and manned the house of Sheriff Babington, and kept the same; as likewise manned the house of the Lord Bishop of Derrie "[Montgomery]" with his own men and two or three soldiers; there *were some*

fighting bishops in these days,] “Baker taking charge of the Bishop’s wife and the other gentlewomen, and the two houses were kept until the next day at noon” [i. e., during ten hours from the commencement of the attack] “in which time the enemy confessed they had lost 8, and had of wounded 7, [Baker says he only lost 1 in Bishop’s house and 1 wounded.] “But the enemy being strong and increasing, and he having many with him, and without victuals or ammunition, and seeing a piece [of ordnance] brought from Culmore, and ready mounted to batter the houses after much parley to and fro, he, Baker, yielded upon condition that every man should depart with his sword and cloths, and likewise all women and children with their cloths, “(except Mrs. Susan Montgomery)¹, the Lord Bishop’s wife, who is kept prisoner [at Beart Castle, where Cahir O’Doherty’s own wife was residing at the time], the remainder being at liberty to go to such place as [he] Lieutenant Baker should deem most fit for the safety of himself and company². And this is as much as the said Lieutenant can say touching the surprising of the said city, and such accidents as fell out during the said two days, and in witness to the truth he has unto this present relation set his hand the 3rd May, 1608”.

signed: JOHN BAKER.

¹ It has been stated that this prisoner was detained by the advice of Neal Garve O’Donnell, to be a set off on his account for his son who was then kept in Dublin as a hostage.

² For all this service, John Baker obtained a lease of Derrychrine in Co. Cavan, for the lives of himself, his wife and son, on 1st June, 1616. [Chichester took care not to reward him out of his own grants.] —*Hill’s Plantation*, p. 463.

We have now concluded the vindication of the memory of the last Chieftains of Inis-Owen from the vile accusations given in whole pages of historical untruths, by which their name and motives have been heretofore grossly assailed and misrepresented. We have shewn from the State papers given under the hand of Captain Henry Harte, and Lieutenant Baker,¹ that the taking of Culmore Fort, and the capture of the Forts and the city of Derric, were effected without any "massacre," though at both places the people therein were at the complete mercy of the young Chieftain of Inis-Owen smarting under a personal insult, exasperating to the spirit of a young man, then only in the 24th year of his age, he treated the prisoners taken at both places as "*prisoners of war*", and gave them their freedom in accordance with all the usages of war. Like all unsuccessful warriors, as O'Donovan puts it, "his action [whether rash or meditated does not now signify, but Docwra says: "The taking of the lands of the Island of Inch from O'Doherty *was a direct breach of promise and covenant, both of his [Docwra's] own, of the State, and of Chichester's*"]² deprived himself of life, and his race of property."³

MARGARET O'DOHERTY.

As a contrast to the way Cahir O'Doherty treated the prisoners he took at Culmore and Derry, we would recommend our readers to examine Chichester and Davis

¹ *S. P. Ireland*, vol. 224, 92 I. and II. and Cal. S.P. pp. 503—507, James I., 1608.

² *Docwra's Narration*, p. 282, *Miscel. C.S.*

³ *Antiq., Parish of Templemore*, by O'Donovan, p. 236 *Dublin*, 1837.

mode of dealing with the O'Hanlons of Orier, whose son, Oghie Og was husband to Margaret, sister to Cahir O'Doherty. Chichester and Davis confiscated the Barony of Orier, because the father, Sir Oghie had given his son shelter during a portion of the time O'Doherty was in revolt.

"Chichester held the father accountable but magnanimously

[?] proposed to grant him a pension of £80 a year in lieu of his barony of Orior". But Sir Oghie did not live to enjoy that magnificent tribute even for a single year. His son, Oghie Og's life was spared, but he was pressed to Sweden to assist in fighting the battles of Gustavus Adolphus while his wife, Margaret O'Doherty *was stripped in the woods by soldiers in the Government service, and perished there*, after having given birth to a child".¹ The *liberty and justice loving astrologer, Davis?* in his letter to Salisbury, describing how "seven elevens and eleven sevens were an ominous number", says:—Chichester sent out several companies . .

. . . to pursue them [the O'Hanlon's]. One of the companies fell upon them in the woods, killed some of them".

. "Among the rest Oghy O'Hanlon's wife was found alone by an Irish soldier, who knew her not; and being stripped of her apparel, she was left in the woods, and she died next day of cold and famine, being lately delivered of a child".² Sir Thomas Ridgeway (Treasurer to Salisbury), says:—"His Lordship [Chichester] was informed that some of their men had got Oghie's wife

¹ This occurred after Margaret O'Doherty's escape, taking with her, as we believe, the daughter and only child of her brother Cahir, from the custody of the sheriff of Dublin (Sir John Drumgoole).—See also *I. and T.* (1st series) *The Plantation in Ulster*, p. 64, by Rev. Geo. Hill, Belfast, 1877.

² *C. S. P. Ireland*, p. 15, 1608-1610.

(O'Doherty's sister) and O'Doherty's *base brother*! stripped them, and so let them go.¹ The sense of humanity described by Davis and Ridgeway in their report to Salisbury, reflects creditably upon these civilizing (?) agents of James I. and the Plantation.

The Rev. George Hill scornfully rejects the craft displayed by Davis, who would shield his countrymen from this *permanent disgrace* by fastening it on the Irish. Mr. Hill in a note attached to this assertion of Davis that creditably redounds to his honour, says:—"This cruel and dastardly act is ascribed to an Irish soldier. It is not credible, however, that the wife of an Irish leader would have suffered the indignity mentioned, from her countrymen, without making known her name and position as a means of protecting herself against outrage."²

We give below a rough pen and ink sketch of the only *visible material memento*, of Seaan Og O'Doherty, the last chieftain of Inis-Owen, who occupied the Castle of Elagh-beg, which originally "consisted of a lofty square Keep, with semi-circular towers projecting from two of the angles, of Elagh Castle, [which was similar to those of Beart and Inch], but little more than a portion of one of the semi-circular towers now remains; the greater part having been used as building materials in the adjacent village [and houses]."³

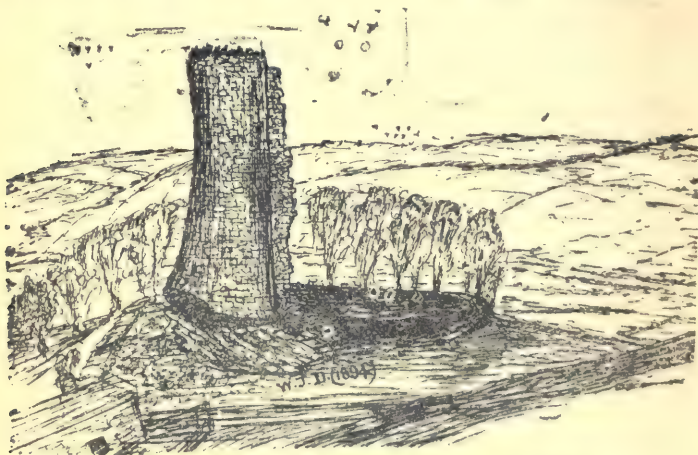
These crumbling ruins will serve to remind the observer, as this record will the reader, that they once were

¹ *S. P. Ireland*, vol. 224, 160, and *S. P. Ireland*, p. 613.

² Hill's *Plantation of Ulster*, p. 65.

³ *Antiquities, Parish of Templemore*, by John O'Donovan, LL.D., p. 236, *Dublin*, 1837.

part of the walls that surrounded the home of the proud chieftains of Inis-owen, who "sleep the sleep" in unknown, uninscribed, and forgotten graves, but whose name and fame shall long outlive the "alabaster monument" that adorns the Church of St. Nicholas, Carrick-fergus, erected to the memory of Chichester! We ask any of our readers who, with the writer, believe in the efficacy of an *oratio pro animis*, to remember all who have fallen in the conflicts referred to herein, whether friend or foe, and say with us *Requiescant in Pace*. Amen.¹



Ruins (now standing) of the Castle of ELAGH-BEG.

¹ The editors of *C. S. P., Ireland*, 1608-1610, state in preface thereto, p. l. that "O'Doherty was "slain during the battle by some of his own men", and they give *Calendar*, Vol II., p. 607, as reference for this statement. We can only say no such proof exists. It is a vile slander.

ADDITIONAL.

XXXIII.

LOUVAIN.¹

With a view of being able to acquaint our readers if the monumental slab among *Les pierres tumulaires* was still preserved in the Convent of the “Frères de là Charité,” we made a personal visit to *Leuven*. There, through the kindness of the “Brothers of Charity,” who now occupy the Convent of the Irish Franciscan Fathers of S. Anthonii de Padua, we were recompensed for our trouble by being shown through the entire premises by a brother deputed for the express purpose, and by his guidance we were able to tread the “corridors and cloisters” once occupied by so many distinguished Irishmen of our kith and kin, who formerly belonged to Inis-Owen and Tirconnell and who had during some of the darkest days of our country’s history, found therein refuge and an asylum. During their life there, they continued with all their brilliant intellect to place an everlasting halo around the venerable structure wherein they worked in their solitude for the greater honour and glory of God, and the upholding of the fame of their country, to her heritage of civilization and literature. Here, by their labours they raised an imperishable monument to their country and race! “Ah, Louvain, Louvain, Ireland has been a sadly backward debtor to thee”.²

¹ See p. 53, *ante*.

² p. 54 *ante*.

We shall only deal with what was principally the object of our visit; a Flemish Brother who guided us through the Church of the Convent, which projects at right angles from the principal corridor, or hall, on entering within the precincts of the convent. Having asked to be shown any monumental slabs existing at present within the sacred edifice, the brother removed from the wall of the church on the left hand side of the altar, a picture that is placed thereon, and when it was removed we were able to see inserted in the wall, the monumental slab described by Samuel Henry Bindon, as having been placed over the remains of Fr. Florence Conry.¹ We vainly sought within the church the slab which was the chief object of our search, in the place where the remains of Lady Rosa O'Doherty lie interred, i.e., "before the altar of the chapel".² Whilst our learned companion was engaged reading the inscription, to Fr. Flor. we were preparing to depart into the grounds, when we observed a slab let into the right hand wall of the principal hall or corridor, modestly protected from observation by a statue of the Virgin Mary. On a closer examination and a slight removal of the statue, we were rewarded by seeing the slab of dark limestone marble of 5 feet x 3 feet, set into and flush with the plastering of the wall which we at once recognized by the cut and sunken inscription, that here was preserved the monumental slab we sought, and that had been at first placed over the remains of his mother, Lady Rosa O'Doherty, by her first-born son *Hugh O'Donnell*.

This dark marble slab that had been placed over the

Historical Works of Dr. French, edited by Bindon, vol. 1, p. lviii.

² p. 56, *ante*.

remains of Rosa O'Doherty by her son, Hugh O'Donnell, is one of the few "*pierres tumulaires*" once forming part of the floor of the church which have been preserved. It measures five feet in length, by three feet in breadth, and is reverently preserved and inserted into the wall of the hall, at a distance of 18 feet from the entrance door, opposite the doorway opening from the enclosed hall into the church, and in view of the altar when the doors are opened; where, "awaiting the resurrection", within the sacred inclosure of that historical building lie the honoured remains of Lady Rose O'Doherty, among the dust of illustrious compatriots, lay and cleric. Though her death took place in Brussels, her son, Hugh O'Donnell had the slab placed over her remains in the chapel of the College of Irish Franciscans in Louvain. If Lady Rosa O'Doherty's remains were conveyed directly for interment to Louvain, at the date of her death in 1660, the honoured place of sepulture which they received, would doubtless be due to the presence at the time in S. Antony's de Padua of two Inis-Owen celebrities, i.e. Father John Colgan, and her kinsman Father Bonaventura O'Doherty. Whether Colgan's "Historical Fragment"¹ was written some time previous, or most probably at the time of Rosa O'Doherty's death, showing the reason for her being allowed sepulture in S. A. de Padua. It is apparent that it was from the facts related in this "Fragment of History," that the Latin inscription on the monumental slab was prepared. Our duty has now been completed, with thanks to our learned companion, who willingly diverged from a previously arranged route to enable us to fulfil a

¹ See p. 380-381, *ante*.

mission, and a duty devolving upon the Author, that he should be able to clearly indicate the hoped for preservation or otherwise of the *pierre tumulaire* of the wife of Owen Roe O'Neill—the Lady Rosa O'Doherty.

We shall ask our readers if any of them should ever visit Louvain, to go to the College of St. Anthony of Padua, and remember in their orisons, the buried exiles of their nation, and with them that victim of a yet sadder fate, Margaret, the noble sister of Lady Rosa O'Doherty.



College (Irlandais) S. A. de Padua Louvain.

(From sketch taken in 1848 by Fr. de Charité, Louvain.)

[COLLEGIUM ST. ANTONII DE PADUA, FRERES DE CHARITE, LOUVAIN.]

We are enabled to present our readers with a rough pen and ink sketch made at the time of our visit, as we could not find any among the engravings of *Louvain Monumental*, shewing the outlines of St. Anthony's College. And our time did not permit of being able to procure a photograph, therefore, for the defects of our sketch, we alone are responsible.—The view is taken from the

garden, the building is about 140 feet in length, by about 30 feet in width, with a pitched roof standing about 12 feet high over the walls of the superstructure.

The façade facing the court or enclosure, presents a similar appearance to that shewn here, the walls of the building from the level of the garden are about 22 feet in height.—The printing press so active in Colgan's time had been placed in the top part of the building, away from the general work of the college.—There, whilst Ireland was manacled by the penal laws, imposing ignorance at home, her faithful sons preserved, composed, and published the Acts of the Saints of Ireland, and many another noble monument of erudition and patriotism.

The chapel of the college is about 50 feet in length, by 30 feet in width, every inch of which is sacred to the memory of Irishmen, who, exiles from their country, have left imperishable names, and whose dust after two centuries is protected within the venerable walls of St. Anthony de Padua, ("Convent of the Brothers of Charity") Louvain.

We are indebted to Samuel Henry Bindon (one of the secretaries of the Celtic Athenæum, founded in Dublin in December, 1845), for the production of the *Historical Works* of the Right Rev. Nicholas French, D.D., as also for the chapters on the *Irish Colleges of Louvain*, which he has prefixed to the works of Dr. French, and published as a volume of the *Library of Ireland*.¹ This volume of Bindon's is the only memorial to remind us "that Irishmen once" peopled" the venerable walls of the Convent of the *Frères de Charité, Leuven*.

¹ *Hist. Works of Dr. French*, Dublin, 1846.

² See p. 56, *Ante*.

NECROLOGY OF S. A. DE PADUA.

The original Manuscript mentioned by Bindon,¹ he describes as "the obituary of the Irish College of S. A. de Padua, at Louvain, from 1614, to the year 1716". Having made (by the kind permission of M. Overlaux, Director of the Bibliotheque Royale Bruxelles,) a transcript of the entire manuscript, we here make a few extracts, that may serve to elucidate the references already made by Bindon.

AN HISTORIC MANUSCRIPT.

The manuscript is on 42 *feuilletts*, and is paged up to 13 doubled pp., one to each month, 10 fol. being blank, on the cover of the calf binding, which is plainly bound in *petit folio*, in paper boards covered with calf, the back of the binding is divided into six spaces, each stamped with a diamond shaped floriated gilt ornament, with a tooled line all about the top, bottom, and side margins of the binding. There is a name written on the back of the binding which we believe to be the name of the binder, or the person who caused the binding to be done. The result of our attempt at decipherment is as follows:—

*"Francis O. Gallin, frater me fecit, etc."*²

The paper of this historic manuscript is strong and good, and has eight water lines marking each folio, each leaf has attached finger slips, pasted so as to be available for writing thereon the month for reference. This precaution was no doubt intended to preserve the leaves from being torn or frayed by opening. On the fly-leaf of the Ms. the title is

Proceedings R. I. A., May 24th, 1847, No. 67, p. 12.

² [Brother Francis O'Gallin is the name of the binder.] W. J. D.

written in a good firm hand, but one apparently accustomed to write much in the Latin language, i.e. "Collegii Sancte Antonij de Padua Frum. Minor: Hibern:

Requiescant in Pace. Amen.

L. J. C. Amen.

Under the above is written in a different hand, "Colleg. Leir. Fr. French has a philosophy book and a musick book belonging to this Cleionber" [Cloister?]¹

There is also written, evidently by an inexperienced person [perhaps a student] after the Ms. had been bound the following note—"I am your most hble. and obedient servant yours most affectionately

Ano 1737".

And by the same hand:—"Demand nothing contrary to reason".

On the back of the fly-leaf appears written, "Augus"^m in Psalmos.

Sal^m: de amore Dei,
Granatensis Ecclesi rhetorica
Drexelis Tribunal X¹, et
Trismegistrus,
Didai [us] Stella de med*,
Arcăna Politrea,
Ejustola de car—tes, et
Jascisq [us] divine amoris,
Shada de bello belgrio".

Following the above, there are three folios of the Ms. blank, and the Obituary begins on p. 1 headed:—

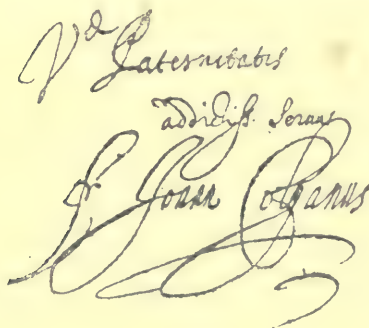
¹ We believe this refers to the "Collegium Pastorale Hibernorum", Louvain, of which Dr. French was both student and president. *Irish Coll.*, by Bindon, p. xxvii.

"Januarius".

Anno

- 1615 Die 15 obiit F. Edwardus Flemingus
clericus S. Theol. Studiosus
mira innocentia conspicuus.
- 1653 Die Vigessima nona obiit P. F.
Franciscus Wardaeus Sacra Theol.
Lector Actualis.
- 1654 Die 30 Januarii hic obiit P. F. Franciscus Tallonus
Sacerdos Hospes.
- „ Obit P. F. Augustinus Eganus S.T.L. emeritus
unus erat ex iis qui laborabant circa
Dictionarium Hibernicum.
- 1658 Die 15 obiit R. A. P. JOANNES COLGANUS, S.
Theol. Lector Jubilatus, olim Collegiorum
Commissarius. Scriptor indefessus in Colligendis
illustrandis et edentis vitis Sanctorum Hiberniae.

Adm. Lib. Seraph
J. Colgan


[FAC-SIMILE OF JOHN COLGAN'S SIGNATURE¹.]

[Colgan's Works are his imperishable monument. W. J. D.]

¹ National MSS. of Ireland. by John T. Gilbert.

- 1673 Die 1a obiit P. Franciscus Feganus, Guardianus actualis vir valde proficius huic Domicilio.
- 1681 Die 22 ex apoplexia obiit P. F. ANTONIUS WARDAEUS Sacerdos, pius ac devotus, prospes.
- 1690 Die 6 obiit hic Fr. Dominicus Lynch clericus.
- 1697 Die 10 obiit hic F. Joannes Smedts Lovaniensis Laicus.
- 1700 Die 20 obiit hic P. Mathaeus Verou Galviensis hic olim magister novitiorum, deinde Vicarius, ac tandem Praesis.
- 1704 Die 1a obiit apud nos, quibus per notabile tempus cohabitavit, Illmus ac Rmns D. F. Dominicus de Burgo ex ordine S. Dominici Epus Elphinensis sepultus uti ordinavit, in nostra Ecclesia.

[It is this Bishop of Elphin, whose monument was before the altar, and "close to the end" of which, lay the slab to Rosa O'Doherty¹. W. J. D.]

- 1722 Die I obiit in Domo in aterna in hac Civitate Fr. Marinus Laxus Chirugus Optimus.

[This last entry is written by a different hand and ink to the preceding entries, but in a hand accustomed to writing, though feeble. W. J. D.]

- 1727 Die 6 obiit P. esr. JOSEPHUS O'DONELL. Sacerdos pius.

[This last entry which is the last made under the month of January, is in a different hand, and also differs from the entry at 1722. W. J. D.]

¹ *Irish Colleges of Louvain*, by S. H. Bindon, p. lix.

"Februarius".

- 1632 Die 5 obiit hic R. P. F. EDMUNDUS CAINA [McKenna], Missionis Scoticae Praefectus valde fructuosus in quâ per annos 30 desudavit; Carcerces etiam diuturnos et vincula fortiter perpressus fidei propagandae causa.

[Father Edmund McKenna wrote the "*Description of the Island of Sanda*", noticed by the late Dr. Reeves, U. J. A.—see *ante* p. 77].

- 1667 Die 7 obiit hic P. Fr. Joannes Blake Successive magister novitorium, Vicarius, Praeses, in omnibus exemplaris et sedules.
- 1681 Die 1^a hic obiit F. JOANNES CURRIN novitius Laicus.
- 1681 Die 30 hic obiit P. F. Ludovicus Geraldinus Successive Sacra Theol, Lector, Praeses, Guardianus, Visitator, Confessarius veró stablis ac indefessus.
- 1682 Die 23 obiit in Conventu Bruxellensi (quo hospes accesserat), ipse natione Bruxellensis, sed hujus Collegii alumnus, et in eo laboriosus ac fidelis coquus F. Egidius Gallot Laicus.
- 1685 Die 12 hic pie obiit P. F. FRANCISCUS DUFFY magister novitorum ac Juvenum.
- 1699 Obiit ex apoplexia qua erat Subito correptus duan erat accintus ad Sanctam peregrinationem ad montem acutum Fr. Didacus Gisberti Holandus, Laicus, hujus Collegii Alumnus qui bisvisitavit terram Sanctam. ibi que per singulas vices per annos habitavit.

Anno

1712 Die 17 hic pie defunctus est Frater DIDACTUS CRADOQUE Hibernus Laicus.

1712 Die 27 Februarii hic pie obiit Fr. Jacobus Van Harsell Lovaniensis, Laicus arte tutor.

[These entries have been all made by the same writer who commenced the copy of the *Obituary*, now in the *Bibliothèque Royale, Bruxelles*. W. J. D.]

“Martius”.

Anno

1631 Die 4 obiit hic Fr. Bonaventura Hannii Sacerdos.

1675 Die 13 obiit hic F. Joannes Hannmore Valo [a Walloon?] Laicus, devotus et donicforisq. [ue] exemplaris, et valde laboriosus huic Collegio.

1706 Die 29 obiit F. Franciscus Bougher¹ Laicus, natione Bruxellensis hortulanus sedulus et pius.

1697 Die 20 obiit F. Petrus Marilleis Laicus hortulanq [us].

[This last entry is by the the same hand and written with the same ink as that noted at anno 1722. W. J. D.]

Anno

1715 Die 15 Martii pie hic obiit ex dierum quatuor morboe vehementi V. adm. pr. Fr. FRANCISCUS TULLY,² S. T. L. qui fuit in Collegio hor preses et subsequenter Guardianus vir doctus devotus ac Zelosus.

¹ This entry evidently corresponds with Bindon's *Franciscus de Boolcher*, the first name he deciphered from the “small tiles in the corridors”.

² This is the third name deciphered by Bindon as *Fran Tully*, see *Ir. Coll. Louvain*, p. lxx.

[This last entry has been made by a hand accustomed to much writing, and though very good writing, it is not so distinct as previous entries. W. J. D.]

Anno

- 1716 Die 26 Martii obiit Fr. Edmundus Van de Velde
Laicus Scriniarius, aet. 34, prof. 12.

"Aprilis".

- 1613 Die 24 obiit hic F. NICALAUS FINN Waterfordiensis, Clericus, prof. [essor].
- 1658 Die 2 obiit hic P. FRANCIS SHEIL Sac. Praed. Conf. iterato Vicarius.
- 1671 Obiit hic ex vulneribus acceptis ab ebriis rusticis Foris Fr. Joannes Addams Laicus Lovaniensis Scriniarius.
- 1686 Die 8a admodum pie et exemplariter hic obiit Fr. Bartholomaeg [us] Geraldinus Kildariensis, clericus professor.
- 1707 Hic placide obdormivit V. A. P. JOANNES MALONE, S. Theol. Lector Actualis.
- 1714 Die tertia Aprilis hic pientissime obiit R. A. P. Frater JOANNES BAPTISTA O'DONELL in ordine Jubilarius in Provincia Missionarius et Guardianus emeritus, Exdeff. et Exminister Provincialis. Vir ab adoescentia suas per omnem vitam apprimé devotus, modestus, et exemplaris.

[This last entry is by the second hand noted at 1715, but in this entry the writing is more distinct. This Father Baptista O'Donnell, is the same as that on the second "small tile in the corridor", but being so worn, Bindon

was unable to decipher it fully in 1845. It is now wholly obliterated, or removed, consequently we give here all the notice appearing in the *Obituary*". W. J. D.]¹

Anno

1731 Die 27 obiit hic Fr. BERNARDUS DUFFII Clericus
Professus.

"Maius".

1654 Hic pie obiit F. Valentinus Bodkin Subdiaconq
[us].

1658 Die 13 hic pie obiit P. Paulus O'Molloii
[O'Molloy] Sacerdos.

[We regret that the *space* or *time* at our disposal, will not permit us to give a full and extended insertion of all the transcript of this venerable and *historical obituary* of S. A. de Padua, *Leuvan*. But any names belonging to Inis-Owen and Tirconnell we shall produce to the full extent given in the *Obituary*.

Possibly there exist in Ireland other transcripts of this celebrated *Obituary*, of which we are in complete ignorance. W. J. D.]

Anno

1660 Paralisi tactus obdormivit in Dno. P. ANTONIUS
CONMAEUS [*Conway*], S. T. Lector emeritus.

1659 Die 26 obiit F. Michael Marcen Laicus, Hispanus.

1700 Die 8 Exemplariter obiit Fr. Antonius McCarthy
Laicus, natione Hibernus in obsequiis communita-
tis fidelis et [obsequorius?] laboriosus.

¹ See Bindon p. lxx, and *ante* p. 56.

Anno

- 1699 Die 29 pie obiit F. Alexander van Artois Lo-
vaniensis, Laicus, Arte Sutor Infirmary obse-
quiosus et Sedulus.
- 1705 Die 25 Pientissime obiit R. P. F. ANTONIUS
McCARTHY S. T. L. Jubilatus aliquando Collegii
hujus Guardianus rigoris claustralis vitae, et
Sanctae simplicitatis ad mortem usque tenacissi-
mus.
- 1708 Die 19 obiit V. A. P. ANTONIUS McDONNELL
per annos multos missionarius pluries Guardianus
in Hiberniae etc.
- 1717 Die 20 Maii obiit Fr. THOMAS DE BURGO hujus
Collegii Guardianus actualis aet 45, professionis
31, lenta tabe exhansus.

[This entry is by the same hand as previously referd. to
W. J. D.]

"Junius".

Anno

- 1636 Die 11a hic pie mortuus est R. P. ROBERTUS
CHAMBERLINUS, ante Susceptum habitum, S.
Theol. Doctor in nostra Religione deinde Lector
Jubilatus.
- 1617 Die 12 obiit Gravlingæ [The Hague?] apud
Clarissus Cenglas P. F. FRANCISCUS PHAIUS
tunc in hoc Collegio Philosophiæ Lector.
- 1689 Die 20 pie obiit R. P. BONAVENTURA KEON,
S. T. L. Jub. olim hujus Collegii Guardianus.
Vir profunde doctus et devotus.

Anno

- 1711 Die 7 obiit hic P. ANTONIUS ESSER, sacerdos et organista, sedelus, ætatis suæ 30, profesr. 11, saceræ 5.
- 1714 Die 11ma Junii Ex acerbissimo gangrenæ morbo, paucis diebus confectus hic pie obiit R. P. F. EUGENIUS MCCARTHII ab emissâ religiosâ professime et in Sacerdotio Subliarius, missionarius, et Guardianus emeritus, et nostrae Provinciæ excustos: Vir animi candore et pacificâ conversatione conspicuus, &c.
- 1730 Die 5 obiit PETRUS MORPHII, S. T. L. emeritus ac hujus Collegii ex Guardianus, etc. [This is the Petrus Murphy whose name was engraven on one of the "small tiles" mentioned by Bindon, p. lxxv. Date is *recte*. W. J. D. 5th June, 1730. p. 56, *ante*.]

"Julius".

- 1661 Die 12 obiit in hoc Collegio V. P. JOSEPHUS O'CURNIN, insignis divini verbi concionator.
- 1661 Die 26 obiit hic V. P. EDMUNDUS FLEMING.
- 1665 Die 4 obiit hic Fr. SIMON SAUBAIN, Laicus Officio Vir valde zelosus et exemplaris.
- 1676 Die 2 obiit hic Rdus. P. EDMUNDUS BRAYUS Jubilarius, olim Theol. Lector Custos Pro[vinc]æ in Hibernia Guard[ianus] &c.
- 1686 Die 2 hic obiit P. DANIEL O'MOLLOII Sacerdos, pro tempore subsacrista, portarius, etc ac obsequia com[m]unitatis ubique promptus et diligens.

Anno

- 1687 Die 11. obiit hic F. PATRICIUS O'CONNOR
Laicus, arte Sartor.
[Page 8 of the *Obituary* is blank.] W. J. D.

“ Augustus”.

- 1617 Die Augustii obiit hic ex phthiisi F. MICHAEL
CUSACK, Medensis, Clericus professus.
- 1636 Die 26 obiit R. P. FRANCISCUS McDONNELL
Illmni. Comitis de Antrim, Guardianus Emeritus
in Hibernia, et ex definitor hujus vero Collegii
Guardianus actualis.
- 1654 Die 31 hic obiit F. PETRUS HERTAELS Laicus
professus coquus.
- 1680 Die 29 V. P. F. BONAVENTURA ODOCHARTII,
vir Religiosissimus, et qui acta SS. sub Primibus
Colgano et Sirino describebat indefesse.
[See pp. 129-130 *ante*.]
- 1681 Die 19 obiit hic FR. RUMOLDUS WILLEMAERS
Laicus professus Louvaniensi.
- 1713 Die 17 Augusti obiit FR. JACOBUS LONGCHAMPS
Laicus Braseator, viator, etc. domus [?] forisque
exemplaris ac indefesse laboriosa ætat 46, pro-
fess, 22.
[This entry was made by the same hand already
noted. W. J. D.]
- 1721 Die 6 Augusti obiit R. P. FRANCISCUS O.
O'DONNOCHU Sa. Theol. L. Jub. &c. vir pius
doctus, sobrius, zelosus, et valde exemplaris.

Anno

"September".

- 1626 Die 22 obiit Romæ in Collegio S. Isidori ibidem sepultus Illmus. ac Rmus. Dnus. Fr. HUGO CAVELLUS [Mac Caghall] hujus Collegii olim plus semel Guardianus, Lector Jubilatus, deinde totius ordinis definitor generalis ac demum Archiepiscopus Ardmachanus et totius Hiberniæ Primas, qui longo tempore graviter desudavit circa bene formanda initia ac progressum hujus habitaculi. quoad doctrinam et Religiosum Disciplinam: propter quæ singularem Memoriam promeretur.
- 1625 Die 6 obiit in hoc Collegio FR. JOANNES STUART Laicus Scotus, qui pro hoc Collegio diu et fideliter laboravit.
- 1651 Die 28 hic obiit FR. ANDREAS COLLEBRANT Laicus Professus Sartor.
- 1672 Die 27 obiit in hoc Collegio FR. STEPHANUS Gerardi Laicus. natione Valo [Walloon] Hortulanus, et vir valde laboriosus et fidelis.
- 1953 Die 13 obiit hic F. GULIELMUS NUGENTIUS Laicus.
- 1657 Die 13 obiit hic R. P. Fr. DANIEL CLERII [DANIEL O'CLERY] S. Theol. Lect. Collegii Guardianus et olim Vicarius.
- 1669 Die 25 obiit hic FR. BONAVENTURA EVERARD Clericus.
- 1673 Die 7 obiit hic R. A. P. F. THOMAS SIRINUS Sac. Theol. Lect. Jub. Vir sanctæ, suavis atq. exemplaris, conversationes limiti calami, et doc-

Anno

trinæ profundæ Cujus tota vita precibus vigilis abstinentiâ, studiis, etc., etc. [The many other virtues possessed by F. Thos. Sirinus are set forth, as also the part he took in writing the *Acta Sanctorum Hibernorum*, and his part in editing other works, the whole entry in the obituary under his name finishes thus. W.J.D.] *Ea Jesu.* Summé Sollicitus videbatur atq adeo anxius nequid scriberet quod a vero aberraret. Requiescat in Sta. Pace vir memorie dulcissimæ. [Amen.]

- 1674 Die 6 F. FRANCISCUS PINCHART, Laicus, Valo, coquus, Portarius, etc.
- 1693 Obiit 17 Sep. Mechlina [Malines] ex variolis, V. P. FRANCISCUS LALOR, S. P. C. existens actuale membrum hujus Collegii.
- 1701 Die 13 obiit in Conventu Duaceno Prum. Anglorum ad quos aeris mutandi causa divertit R. P. BERNARDINUS GAVANUS L. Jub. etc. functus officio comissarij visitatoris Proae [Prague?] et subscipientes Guardiani hujus Collegii.

"October."

- 1635 Die 6ta Peste sublatus est Rdus P. F. FRANCISCUS ARCHBOLD Praed. & Conf.
- 1665 Die 11a F. LAURENTIUS BRENANUS.
- 1666 Die 3a F. Edmundus Kennedii, Laicus.
- 1678 Die 1o Octobrii obiit F. GULIELMUS SMEDTS Braxator, in suo cubiculo, exhaustus diuturnâ quartanâ.

- Anno
 1653 Die ii^a obiit Hospes P. FRANCISCUS MAGBABI,
 Sacerdos.
 1654 Die ii^a obiit hic Ven. P. F. BON[AVENTU]RA
 GLACHLIN [*MacLaughlin?*] Praed. conf. et Vi-
 carius.
 1680 Obiit Brugis [Bruges] V. A. P. BERNARDINUS
 FORSTALL die 5 Oct. Actualis Lect. S. Theol. in
 hoc Collegio et valde studiosus ac zelosus.
 1693 Die 25 obiit F. Franciscus Bottsom Laicus bonus
 Braxator: Lovaniensis natione.
 „ Die 29 obiit P. JOANNES MC TIERNAN Sacerdos
 et Confess.

“November”.

- 1614 Die 2a obiit ex variolis F. LAURENTIUS
 WEASLIJ novitius clericus.
 „ Die 15a obiitem ex variolis contractis ex prafato
 FRATRE R. P. BON[AVENTU]RA HOSSAEUS
 [HUSSEY]? hujus Collegii act, Guardianus mulla
 laude dignissimus: Tunc residentia hujus Col-
 legij nostra erat propre S. Jacobi Templum, et
 ipse Sepultus est in altero Conventu, de quo
 fusc in Magno Registro.
 1635 1m Novembri ex Peste F. FRANCISCUS GREDDIJ
 [*Graddy*]? Laicus.
 1635 Die 8va obiit ex Ilijdropisi P. HUGO WARD-
 AEUS S. T. Lect. olim Collegij Guardianus.¹

¹ See pp. 64-67, *ante*.

Anno

- 1629 Die 18a obiit matriti Illmus. ac Rmus. Dnus. FRATER FLORENTIUS CONRIUS [FLORENCE CONRY] Olim Proae. Hiberniae minör, Proälis mox Archiepiscopus Tuamensis, quo Solicitante obtenta est fundatio hujus Collegij a PHILIPPO 3 REGE Catholico, et PAULO 5 PONTIFF Max. Ejus Ossa huc translata sunt anno 1654 Die mensis.

The monumental stone inserted into the wall on the left hand side of the church at Louvain, and over which the painting was removed by *le Frère*, to enable us to inspect and read the inscription is to Fr. Conry, which is set out in full by Bindon, p. lviii. See p. 60 *ante*. W. J. D].

Anno

- 1651 Die 25 obiit R. P. F. BON[AVENTU]RA. MICLANUS S. T. Lect olim Guardianus Collegij.
- 1661 Die 8a obiit F. THOMAS FLEMINGUS clericus praeclari ingenij Juvenis.
- 1700 Die 8a obiit V. P. F. BERNARDINUS WISSENDORF Sac. Praed. et Conf. Sacrista et diu vicarius Collegij et quandoq Prases, de ipso Collegio optime meritus, *de quo fusius in Magno Registro.*

[The part in *italics* has been added by a more recent hand, but we were unable to discover the *Magno Registro*, belonging to S. A. de Padua Louvain, in the "Bibliothèque Royale", perhaps some other pilgrim in search of historical relics relating to *Donegal and Ireland in exile*, may be more fortunate in their search. W. J. D.]

Anno
1716 Die 16 Novembris pie obiit Fr. PETRUS SULLIVANE Sacerdos æt. 26. prof. 2, Sacerdotij lo.

[This last entry is by the same hand as previously noted. W. J. D].

“December”.

Anno
1636 Die 13 obiit P. EUGENIUS TRIGHILL hujus Collegij saepe Vicariuius, ac deoedem optime meritus.

1676 Die 24 obiit F. ANTONIUS NIERLO [*Laicus*, by a more recent hand], natione Flander Arte Vietor

1698 Die 7 obiit F. JOSEPHUS BANCHER Laicus Sartor.

1680 Die 29 obiit F. PATRICIUS HANLIJ Diaconus.

1685 Die 18 obiit Dublinij in Hibernia F. JACOBUS MAGANN hujus Collegij Guarduanis Actualis.

1693 Die 15 obiit hic Va P. ANTONIUS O DALY S. T. L. emeritus concionnator per celebris *ac in vhoez usc oppime vesatis*. [This is the best rendering I could make of the part in italics.

W. J. D.]

1706 Die 5a obiit hic P. THOMAS McHUGO, Sacerdos per plures annos Rector chosi.

1707 Die 9 obiit hic P. F. FRANCISCUS DOIJEL, [DOYLE?] S. P. C. [Under this last entry is written the figures]

1707

1737

1636

[This is the last entry on page 15 of Ms., the next three folios are blank, and then begins the obiits of Benefactores.] W. J. D.

BENEFACTORES.

“Januarius”.

Anno

- 1695 Die 27 Jan. Pie obiit Damecella ELESSEBETH SMEDTS, hujus collegij per 30 annos mater spiritualis et Benefactrix apud nos sepulta.¹
- 1704 Die 1a Jan. obiit in hoc collegio Illmus. ac Rmus. Dominus F. DOMINICUS DE BURGO ex ordine S. Dominici Epus Elph. apud nos sepultus jacet. et quoad potent in morte benefecit. De quo feisé in Magno Registro.

“Februarius”.

[This page is blank.] W. J. D.

“Martius”.

- 1621 Die 31 obiit Philip 3 Hispaniarum Rex Catholicus hujus Collegii fundator et Dotator.
- 1563 Die 11a Lovanij mortuus est Dominus JOANNES LINTERMANS qui testamento legavit pro hoc Collegio absq[ue], onere florenos mille sexcentos exquibus syndices recepit florenos Octicentos.

“Aprilis”.

[This page is blank.] W. J. D.

¹ See p. 62 *ante*.

Anno

"Maijus".

- 1669 Reliquit testamento 80 Patacones Dominus Bartholdus Feijlingen.

"Junius".

- 1709 Die obiit Londini 2 Junij in festo Ascensionis Dni secundum Stilum veterem: sed secundum Stilum Novum die 13 Junij (adeoq[ue] festo Antonij) Praenobilis ac Pientissimus Dominus D. JOANNES COLEMAN Eques. qui nobis legavit Eleemoijnan Annuam notabilem Ca lege ut oremus pro ipso ejusq[ue] familia tam quoad vivos quam quoad defunctos, de quo fuscus in Magno Registro.
- 1652 Die 1a Junij obiit Distemij R. ac Eruditiss D. ENGELBERTUS RINEPHOVIVS S. T. Licent. et venerabilis sacerdos qui legavit Collegio suum bibliothecam copiosam satis et pulchram sub parvo onere de quo in Magno Régistro.
- 1693 Obiit mense Junii Antuerpia [Antwerp] Devolissima Domcella Gertuidis de Hart natione Holanda quae olim temporae magna necessitatis nostrae annis 1686 et 1687, contulit collegio Eleemosijnam 3000 Sacrorum, et Moriens anno 1693 aliam eleemosijnam mille sacrorum.¹

"Julius".

- [1608?] Die 29 Julij obiit Romae Excellissmvs. Dominus

¹ See p. 62, ante.

Anno

RODERICUS O DONNEL comes Tirconalliae sepultus in conventu nostri ordinis Romae. Magnus fratrum nostrorum fantor et benefactor. Commendantus etiam Oes. ejusdem familia tam quoad vivos quoad Defunctos.

“Augustus”.

1617 Die 16 Aug. Bruxelles extinctus [“fouly murdered”]¹ est DOMINUS BERNARDUS O’NEIL, junior, filius Excellmi Dni HUGONIS Comitis de Tirones sepultus est in nostra Ecclesia: commendatus eadem familia tam quoad vivos quoad defunctos.

1706 1a Augustus obiit JACOBUS DE EILDRE famulus DOMINI DE BOSSUT, qui reliquit huic Collegio notabilem eleemosijnam.

“September”.

1608 Die 17 obiit Romae qui at in conventu nostri Ord. sepultus est Illmus D. CAPHARRA O DONEL² fratres Germanus DOMINUS RODERICI de quo mense procedente.

1609 Die 22 obiit Romae Illmus Dominus HUGO BARO DE DUNGANNON filius primogenitus Excellmi Dni. HUGONIS MAGNI TIRONIAE COMITIS sepultus in conventu nostri ordinis.³

¹ See *Fate and Fortunes of Tyrone and Tyrconnell*. pp. 485-487.

² This Caffer O’Donel died aged 25, he was Rose O’Doherty’s first husband.

³ *Fate of Earls Tyrone and Tyrconnell*, p. 273: Dublin, 1870.

- Anno
1632 Obiit in hoc Collegio (et apud nos sepultus est) D. GERALDUS GERALDINUS filius Illmi Domini Baronis de Kierij: tunc capitaneus peditum in Legione Hibernicam, commendo eandem familiam tam quoad vivos quam quoad defunctos.¹
- 1664 Die 6 obiit Lovanij DOMINA MARIA COIBBELGIERS quae fuit per annos 17 nostra fidelissima mater spiritualis et in testamento Collegio legavit Eleemosijnam quingentorum circiter florenorum.
- 1665 Die 17 Sept. obiit Philippus 4 REX Catholicus Piantissimus continuator Eleemosijnes nostrae foundationis.
- 1701 Die 16 Pientissime obiit apud S. Germain in Gallia Serenissimus Dominus JACOBUS 2dus Magnae Britanniae et Hiberniae Rex verè et Insigniter orthodoxus.
- “October”. [Blank]. W. J. D.
- “November”.
- 1671 In Novembri praeter, alias Eleemosijmas factas huic Collegio eidem contulit 300 florenos DOMINUS AUGUSTINUS VAN TEILINGEN Holandus sub onore ut oretur pro ipso, qui an et quando mortuus sit nec dum an divinus.
- 1700 Die 1 Novr Pientissima obiit Carolus 2dus Rex Catholicus foundationis nostrae continuator.

¹ See *Flight of Earls*, p. 487.

This finishes my transcript of the *Necrology*, p. 13, and following 10 fols. to end are blank, two leaves have been cut out of the volume towards the end, but they evidently had not been written upon. Probably they have been cut out by some authorized person, in order to compare the paper with other volumes known to have been written by the same hand, with a view of determining the name of the writer of this Ms.

R. I. P. $\overline{\text{OR}}$ do anamáið. u S. ua O.

REMARKABLE IRISH MANUSCRIPTS.

In the *Bibliothèque Royale*, Bruxelles, we examined an Irish MSS. that certainly belonged to the Irish College of Louvain, the vol. is numbered [5057-5059] and is also a thin vol., 8 inches long by $6\frac{1}{2}$ in width. It is poorly bound in calf and paper, and on the cover, written on the calf binding, is the following: "Vide contenta in 1^o pe plura alia sequuntur quae sunt notata".—Also "De tribus Ordinibus Sanctorum Hiberniae".

That this Ms. belonged to the Irish College of Louvain there cannot exist any doubt. On the first page appears an *obit* much worn, and carefully pasted on the paper, printed beginning, "Fratrum Minor orum strictis ad 3 autornum [L . . .]onaniij. Die 11 . . . ij 1636. Aetatis suae 65. : . . . obdormiuit in Domino Venerandus Admodum Fr. ROBERTUS CHAMBERLINUS, Sacrae Theol. L. J. qui post quam ex Doctore Theo[log]o; etc, etc. On back of first page is pasted the *clar* (or index) written in Irish characters. The paper is much worn, as if moth-eaten: "Incipit Catalogus SS. Hiberniae", fol. 1. Primus Ordo, etc.

On page 2 begin in very neat Irish characters "I. H. S." "*As aml. so as coir tur[as] locha Deairec (Dangoir tra purgadoir Patraice) do denamh amail ordagit eol, na purgaden arius,*". [The writing of this piece we believe to be in the handwriting of one of the O'CLERYs, it is but a short piece and ends on back of page 2, the last line of which is "*dhol tra huair e fon uisce sanait dangair tra linn Pn. Laus Deo*".

On the back of page 4 is written in Irish characters—"Eoghain buidhe mc an firdorcha mcRuadri seanoir maith arach inn feain.

At page 25 begins a poem inscribed "EOGHAIN MAC AN BHAIRD *Cecinit*" with a marginal note in Irish, very like COLGAN's writing, having reference to "*Domhnall og ua Domnuill*".¹

No. 22181, a *Ms.* by J. L. Bax, we regret our time would not permit us to examine. It is entitled "*Hiberni promoti doctores proffessores Univ. Lovan, Collegia Hib. Lovain et Antwerp.*"

Of course the works of Neil O Glackin, M. D. to the King of France, are so well known through Ware's works, that we do not think it even necessary to name them.²

During a recent visit to the British Museum, we made an examination of two most interesting Irish MSS. among the many Irish Manuscripts preserved in the great library of the Museum. Here our notice shall extend only to what may be classed under our title, "*Inis-owen and Tirconnell*".

¹ Bindon refers to this *Ms.* at p. 15 of paper to R. I. Academy 24th May, 1847. *Proceed.*, vol. 3.

² See Harris's Ware, p. 141, Dublin, 1764. Dr. O'Glackin's principal book, *Cursus Medicus*, was published at Banoniæ, 1665.

The MS. *first* in point of age and fineness of caligraphy is endorsed "Evangelica Quatuor LITT. Hibern. Scripta". Bibl. Harl., No. 1,802.

This MS. [in the Irish language and characters was written, as it appears, at Armagh, in the year 1138. It contains a quatrain by Fothad, the Canonist, of Fahan-Mura, beginning: "Eccna intluuct comapte",¹ which O'Curry renders "Wisdom, Intelligence, Counsel", and refers to "the Seven Gifts of the Holy Ghost".

There appears also a passage in this MS. at p. 24-b,² which O'Curry translates into "Maelissa that cut the first line here". May not this have been Maelissa O'Brolloghan, "who cut [wrote] the first line"?³

It would appear to have been Toland who advised Lord Oxford's librarian to secure this ancient Irish Manuscript, on account of its age and great rarity. The MS. was mentioned in a catalogue which had been prepared for Mr. Aymon by Toland. On the flyleaf of the MS., written in pencil, is the following note:—"This MSS. was one of those stolen by Aymon from the Bibliotheque Royale at Paris. F. W". F. W. may be "F. M"., the initials of Sir Frederic Manning, who was the keeper of the MSS. in the British Museum in July, 1863.⁴

GILLARIABACH O'CLERY.

The second *Manuscript*, No. 5,280, in the Harleian

¹ *Harleian Ms.*, 1802, p. 36, or fol. 36.

² *Ibid.*, p. 256.

³ See *ante*, p. 38.

⁴ See also *Catalogue Harl.*, pp. 229-243.

Collection, we examined more minutely, as it was transcribed by Gillariabac, the [Tancooured,] son of Tuathal, son of Teige O'Clery, nicknamed the crooked, as it appears in Irish, at page 65 of the original manuscript now in the British Museum. The only account we could find of how this valuable MS. was procured for the British Museum was that it came when the Harleian Collection was placed therein. This MS. is very neatly written on vellum, and is well preserved. The examination we made is too extensive for record in this work. The MS. was formerly in the possession of Sir Henry Spelman, whose autograph appears on the first vellum page. By the merest accident we discovered the time and locality of Sir Henry Spelman. Having been at King's Lynn in Norfolkshire, we became possessed through the kindness of Mr. Edward Dow of that place, of an *Historical Sketch*, of "our Lady's Hill, Lynn", by Edward Milligen Beloe. In this instructive *brochure*, Mr. Beloe has extracted from the Corporation Records, Book No. 2, p. 471, an interesting entry in which the name of Henry Spylman appears in the entry, dated 25th January, A.D., 1484.¹ Sir Henry Spylman was one of two neighbouring gentlemen to whom the

¹ This Henry Spelman of 1484, is an earlier Spelman than Sir Henry Spelman, Knt., the eminent antiquary, born 1562, and who died 1641. He was High Sheriff of Norfolkshire in 1604, and knighted by James 1st in 1612. His work *Glossarium Archæpiologicum*, Lon., 1687, is considered "a useful and learned work". Stow, Narborow, and Ellingham, would appear to have been the place of the Spelmans, as in the Church of *Narboriensi*, the *Inscriptiones Sepulchrates*, appears "*Orate pro animabus Henrici Spelman, Legis periti ac Recordatoris Civitatis, Norw. etc., Obiit, 23rd September, 1496.*"

This was the possessor of our Irish MSS. R. I. P.

question of building our Lady's chapel on the Lady's Hill was referred by the Corporation of Lynn-Regis (Kings Lynn.¹)

This MS. is worthy of a close inspection by Irish scholars. I found written in the MS. in Irish characters the name of MAOLMUIRE O'CLERIG, who may have assisted the author in the preparation of the Irish-English index prefixed to the Vellum Manuscript transcribed by the Tancoloured O'Clery, and it is quite possible that the original was at one time at *Cluain Macnois*, on the Shannon and that the MS., was (taken or) given to "ye Right Worshipfull, Sir Henry Spelman" Knt., by some "Lord Deputy of Ireland". My work here is done, by showing the work done by our Tirconnellian O'Clerys. Any further reference we may make to this important Irish MS. will be in separate treatment elsewhere.

CAṬAC [THE CATHACH].

In addition to the particulars given² we append here a few notes made after personal examination of "*The Cathach*", in which term we include the Casket or Shrine.

About one inch from the top angle, down the right end of the shrine, is attached a flexible chain, four inches long by half an inch broad, and about three-sixteenths of an inch in thickness, formed by plaited silver wire, with an eye-hole shaped at each end, through which a silver ring fastens the chain to a silver staple let into the marginal border at the top, by which the chain is suspended. At the extreme length of the chain, fastened by another silver

¹ "Hist. Sketch by E. M. Beloe, Esq., p. 5, Norwich, 1884.

² *Ante*. pp. 291-304, also I & T. (1st series), chap. xxvi.

ring is a miniature *Censer*,—one inch in diameter, having at each end half-inch projections, formed into circular ends for attachment. This *Censer* is formed by two concave cups, ingeniously held together by interior fastenings that enable the parts of the *Censer* to partly revolve. This *Censer* has on the bottom half-cup some letters in Gothic characters, that have been first cut out of a thin silver plate, and soldered on to the surface of the censer with silver solder. Four small holes separate every two or three letters as they appear round the circumference on the convex surface, while the top cup has four similar holes, but no letters, thus shewing that the letters were soldered on at a date later than the *Censer* itself. No decipherment of these letters is given in any accounts we have seen; and this, our attempted decipherment, though the result of a long and close inspection, cannot be taken as complete. But it may aid in any future investigation.¹

The difficulties of decipherment are rendered very great owing to the small diameter of the *Censer*, and more especially because the letters have been much worn and distorted by drops of solder. However, with the aid of a magnifying glass, and the assistance of a distinguished learned Professor, we have been able to make this reading of the partly obliterated *Gothic letters*:—

. A N . C R I S . M D . C U I .

: A N : C R I S : M D : C U I :

Anno : Christi : MDCVI.

¹ See Betham's *Antiq. Researches*, p. 113.

The position of this *Censer* is shown at pp. 292-298, *ante*.

We launch this rendering of *a hitherto undeciphered inscription* with all the uncertainty expressed by a celebrated writer and poet, when about to expose his productions to the stormy atmosphere beyond the precincts of his study. If this date be correct, it would go to show that the *Catác* also winged its flight from Rathmullen in the same ship that carried away O'Neill, O'Donnell, and the nobility of the North in 1607, where it found a resting place along with the exiles and their descendants—till found in Belgium, as previously described, in 1723.

The bottom of the casket is of brass, to which is attached a plate of silver, perforated with several cruciform and square perforations, uniform in style. On the margins of this silver plate runs the inscription in Irish characters.¹ We observed a singular coincidence in the style of the brass and silver ornamentation of the Shrine of the *Catác*, partaking of the design used on the silver shrine of the *Bell of St. Connell*, notably in the form of some of the *Wyverns*.² From this it might be inferred that as both the *Cathach* and the *Bell* had their location in Tirconnell, they had been treated by the same artist.

The *Tabernaculum*, or semi-circular ornamented piece of silver is affixed at the centre of top edge of the *Cathach*, having the letters *I. H. S.* chased on the outer side of the small plate that forms the closed end, or bottom, of the *Tabernaculum*. This semi-circular *Tabernaculum* has a length across the edge of two inches, by one and a-half inches broad at base, with a semi-circular rise of three-

¹ See p. 295 *ante*.

² *Ante*, p. 353.

fourths of an inch. As the thin plating of one of the outer panels of this semi-circular case is broken, and the case itself, is at present in part unfastened to its former exact position on the edge of the shrine, it is clear it could not in its present state be used as a *Tabernaculum*, in the sense we now understand the word. But then it may have contained a *relic* belonging to St. Columbkil, and we have a strong belief that it did, till the time the *Cathach* was opened by Betham. If any such *relic* were then there, it certainly is there no longer. If any relics remain in the Shrine (beside the manuscripts) we believe they would be found, *under the circular rock-crystal, surrounded by a setting of ten gems, placed in the top centre of the Cathach. We believe that under this crystal, though loosened from its original firmness a relic does remain.* For this reason, and the increasing age of the *Cathach*, the shrine and the manuscript, it would in our opinion, conduce to their better preservation intact, if they were separately kept under glass, so as to avoid friction in opening. We offer this suggestion as from one belonging in blood and race to the Clan-Conaill, for whom the *Catác* has an hereditary interest, beyond (if possible) the interest we hold in common with every Irishman, in an heirloom which though the private property of heirs of the late Sir Richard O'Donel, and Sir George O'Donel, Barts., is retained, with their patriotic consent, *in the safe custody of the Royal Irish Academy, as an IRISH NATIONAL MONUMENT.* The oblong compartments, about one and a-half inches by five-eighths, surrounding the edges of the shrine which is described by Betham,¹ have been in-

¹*Antiq. Researches*, p. 115,

laid with thin plating of pure gold laid on the silver groundwork, that had been fashioned in Irish interlaced and other floral patterns. The interlaced patterns we consider the oldest. On the top edge two of the Irish scroll patterns inlaid with gold work are still intact. There would appear to have been three of the double compartments in the centre, from which thin gold interlaying has been either worn, lost, or abstracted. A double compartmental division at each end of the top edge of the shrine has the gold inlaying perfect. A point to be observed that has not been sufficiently brought out or explained by Betham, is that the semicircular, or demioctagonal cylinder, (divided into four divisions of three-fourths by a-half inch each, chased in silver), which Betham calls the *Tabernaculum*, was a compartment that contained some venerated relic, deposited there for safety. This together with the small *Censer* attached on the outside of the shrine by a silver flexible chain, just of sufficient length to allow the *Censer* to be used as a thurifer, to incense the front of the shrine to the extent of including the *Tabernaculum*. This together with letters *I. H. S.* on the back of the semicircular plate enclosing the demioctagonal cylinder, would all point towards this being a tangible explanation of its use.

The right and left edges of the original shrine are decorated in the central compartments with exquisite designs, all purely Irish in character, and executed in silver, designed first, and afterwards worked in, to form in silver the outlines of interlaced serpents, which no doubt were afterwards filled in solid with enamel, or inlaid with gold plating, neither of which now exists. The bottom edge of

the shrine is richly decorated with a number of compartments, each containing a design in Irish art work, the pattern having been overlaid with a film of gold that adjusted itself to all the outlines of the interlaced design, as originally prepared, as seen on the silver work that underlay the gold covering in the compartments where the gold has been either lost or removed. The bottom edge of the shrine is divided into fourteen compartments.

The ten central divisions had the scrollwork designs overlaid with the fine gold referred to. In two of these compartments the gold is now wanting, and in two more it is gone in part. It could not have been removed because of its intrinsic value, which is, owing to its thinness, but little. It may have been disturbed, either from curiosity or accident, during transit from place to place, or from the effects of frost or damp, acting under the gold inlaying. The top edge of the shrine is equally divided into fourteen compartments, of which three double compartments in the centre, and over which the semicircular cylinder, now partly displaced, must have rested. The gold in these six compartments (if ever there) does not exist, whilst in two compartments on each side of the octagonal cylinder, the gold work on the old Irish scroll work exists, whilst in the two other compartments on the right and left of the cylinder appears on a higher plane a second covering over the gold inlaid work beneath. The patterns of this second course appear to be more fixed in design, but they also are covered with gold in the same way as the intertwined designs characteristic of Irish work. The right and left ends of the shrine have extending over three and a-quarter inches, by one and a

quarter inch of the central space, the bold and unique outlines of two serpents which cover in their intertwinings that particular space. This space is flanked at either end by double compartments inlaid with gold work, similar to that already described.

These ends of the *Cačac* are for boldness of design and skilful treatment as a work of art in Irish metal work of the twelfth century, so rich as a national vindication of our advanced position in civilization, that, apart from the interest we possess in the *Cathach*, as a descendant from the Clan Conaill. We have been constrained on the broader Irish grounds to insert here our own observations of this remarkable relic of the O'Donnells and of Celtic Ireland.

At the right, on the ancient brass front of the *Cathach*, over against the *Censer*, swung by an angel, appears graven the figure of a winged monster with human face, and holding in one of its claws an empty skull. Underneath this is graven the figure of a vested priest, tonsured, holding in the right hand a chalice, and the left hand placed towards the breast. Beneath is the figure representing a bishop holding a crozier in his left hand, having the right hand raised with thumb and two forefingers extended as if bestowing a benediction, whilst a dove rests on the head of a kneeling figure.

On the left, over where a similar *Censer* is swung, is another winged monster with human face, but depicted as if having only one eye. Underneath is graven a winged quadruped, the two front claws, or feet, are extended, the right back member appears to be also a claw, whilst the left member finishes with a hoof. On the brass, over the

silver figure of the Crucifixion and the two Marys, are graven two vultures standing on one foot, with extended claws. The harpies and "wyverns"¹ etc., would complete the remaining embellishments. The metal casket has a length of nine and five-eighth inches, by seven and three-eighth inches broad, and one and three-eighth inches deep, provided with hinged connections at each of the angles. These were for the purpose of permitting the casket to be opened, in order to remove or replace the *Cathach*, or *MS.* if required.

The divisional compartments of the framework are each one inch in length by half an inch in width. The patterns of these compartments, over which the gold inlaying is placed, are all of different Celtic designs, generally formed of *two-strand* interlaced ribbon tracery, having ribbons of *three strands* in one instance.

The amount of work required to form the outlines of the interlaced serpents, considering the pieces of silver fixed to form the interlacings, were only one-eighth of an inch wide, and about one-sixteenth of an inch deep, extended over two surfaces, each three and a-quarter inches, by one and three-eighths of an inch, and embracing within that space the double intertwining of two serpents, hooked through each other in the form of two C's reversed, one head up, and one head down. From this some idea may be formed of the skill and patience of the workmen engaged in producing this piece of Irish Celtic metal work. The main outlines of the entwined serpents are two inches overlapping each other about three-quarters of an inch.

Whether the *Cathach* was again carried to the Continent

¹ *Ante*, p. 299.

after the departure of James II., is unknown, yet it is certain that the silver frame-band placed around the rim of the casket in 1723, by Brigadier Daniel O'Donel, has greatly aided in its preservation up to the present time.

The style of the arms, caused by Colonel O'Donel to be engraven on this frame, are placed on that part of the frame-band that covers the semicircular projection, or *tabernaculum*, on the top edge of the casket.

As the arms differ from some others belonging to the O'Donnells, we describe those on the *Cathach*. A *crown*, or *tiara*, over a plain circular shield, whereon are displayed a *mailed* forearm, with hand grasping the staff of a cross, having a cross formed at each of its three terminals, with the legend

IN HOC SIGNO VINCES

graven on a scroll beneath. On the top terminals, formed by the chasing around the shield, on the silver frame are two mailed arms, similar to those graven on the bottom covering of the semicircular plate, but less distinct. The engraving at the base represents as crest two mailed forearms bowed and crossed, the right holding a *heart*, whilst the left grasps firmly a battle-sword of the Irish pattern—which we presume means *Friendship or War; choose!* The present owner of the *Cathach* to whom we have communicated our intention of giving this description, has graciously favoured us with the following particulars :

NEWPORT HOUSE,

NEWPORT, CO. MAYO

Jany. 22 [1895].

“I beg to say I am the present owner of the *Cathach*

which I inherited from my uncle Sir George O'Donel [Bart], and which after me, will go to my son, George Thomas O'Donel. We have lent the Book [MS. and Casket], to the Royal Irish Academy for safe keeping, and also that everyone who may be interested may be able to see this relic. We are very proud of the Cathach, and, any book referring to the subject would be of great interest to us all.

MELICENT AGNES THOMAS O'DONEL".

In addition to the above Madam O'Donel has kindly furnished us with "a paragraph copied out of the account of the Relic given in the family pedigree made out by Sir Wm. Betham, Ulster King at Arms". From this paragraph it is stated that "in 1802 when Sir Capel Molyneux who married Margaret daughter of Sir Neal O'Donel being in France at the time heard that the last of the O'Donels of France had willed this relic to the O'Donels of Newport, made enquiry into the matter and having ascertained it to be a fact applied for it on behalf of Sir Neal O'Donel and having obtained it brought it with him to Ireland and delivered it safely to Sir Neal O'Donel at Newport". We must refer our readers to Betham's *Irish Antiquarian Researches*,¹ and to John T. Gilbert's accounts for fuller information.

The descriptions already given by Betham and John T. Gilbert are clearer than this, and to these we ask our readers to refer.²

We now bid good-bye to the *Cathach*, and trust that it

¹ See *Appendix Reports Hist. MSS. Commission*, vol. iv., pp. 584-588, by J. T. Gilbert, F. S. A. London, 1874.

² P.p. 21, 109—121—211, Dublin, 1826.

may long continue in the ownership of The O'Donnells, who so patriotically have it preserved in the Royal Irish Academy, without its being in danger of transmission out of Ireland, and where it shall be free from absorption in the all-devouring craw of South Kensington Museum.

LEABHAR LEACAN.

REV. JOHN McLAUGHLIN.

By a printer's error we are made to say that Father McLaughlin was born in 1785. It ought to have been *that he was P. P. of Ballinascreen in that year.*¹

When correcting the above, we have had occasion to read our original notes, in which we find the following under the head:

TRANSLATION OF "LEABHAR LEACAN".

In O'Curry's *Catalogue of MS. in R. I. A.*² reference is made to a *Manuscript in Quarto*,³ classed 24—K. 13, which we examined, and find it is the actual translation made by our Inis-Owen REV. PATRICK McLAUGHLIN. The title of the manuscripts, written in a hand very unlike the text.

"TRANSLATION OF THE LEABHAR LEACAN, OR LIBER LECANUS, from the copy of the original, sent me by Father O'Kelly, chief of the College of Lombards". This notice is in General Vallancey's handwriting, and see p. 761 of this Catalogue, R. I. A". This last note is written by O'Curry. The following *memorandum*, written

¹ See page 236, *ante*.

² Harkins' *Inis-owen*, p. 109, Derry, 1867.

³ p. 18.

and signed by O'Donovan, on a fly-leaf at the beginning of the MS., contains the only authoritative account we have been able so far to obtain of the name of the *Author of the translation*.

"This translation of the Book of Lecan was made in Paris by the REV. PATRICK MACLOUGHLIN OF INISH-OWEN, who was patronized by several distinguished officers of the Irish Brigade". "McLoughlin afterwards returned to Ireland, and was Parish Priest in Inisowen. He was offered the Irish Professorship in the College of Maynooth, but would not accept of it".

"The Rev. Mr. Kuro, P. P. of Inch Magherdrool and Killinchy, Co. Down, who was living full of years, in the Spring of 1834, was intimately acquainted with him in Paris.

J. O'DONOVAN,

Jan. 27th, 1835".

Father MacLoughlin's catalogue, descriptive of the contents of the *Book of Lecan*, is more of a *translation* than a *descriptive catalogue*, and Vallancey may not have been so far astray in his *Memo*, after all, as Father MacLoughlin's MS. may be the translation he made for Vallancey, from the "Copy sent him by Father O'Kelly, chief of the College of Lombards. Doctor Thomas O'Gorman was authorized by the COMMITTEE OF ANTI-QUARIANS,¹ on the 5th June, 1772, to apply in their name to the College of Lombards at Paris, and other learned bodies he may have an opportunity of visiting, for *copies* of such MSS. etc., as may tend to discover and illustrate the history and antiquities of Ireland".

¹ Originating with some members of the "Royal Dublin Society".

It was Doctor O'Gorman who had informed the committee "that he had recently perused the *Leabhar Leacan*, . . . in the library of the Irish College at Paris". The instrument of authorization given by the Society to Dr. O'Gorman was engrossed on vellum, and as it breathes of the spirit of 1782, though issued on 28th June, 1772, we extract a few passages. "The Society, filled with the highest respect and esteem for the learned College of the Lombards, take the liberty of applying to them by Thomas O'Gorman, Esq., requesting their assistance and concurrence in an enquiry into the antiquities of the Kingdom of Ireland, . . . and particularly for permission to have copy of *Liber Lecanus* taken . . . and other MSS. in possession of the College of Lombards as relate *in any respect* to the ancient state of the Kingdom of Ireland.

As a result, "The learned College of the Lombards put themselves into communication with the "Dublin Society", in which they beg to congratulate the Society on the new instance of public spirit, and to assure them how honorable they deem it, even remotely to concur in so national an undertaking". . . . "It is with the greatest pleasure they reflect on the appearance Old Ireland, with its laws and customs shall make, when exhibited in an impartial history, projected and patronized by the men under whose influence modern Ireland makes so distinguished a figure". "Therefore, to answer the views of the Dublin Society, the superiors resolved to promote the common cause to the utmost of their power". For this purpose, after advertisement duly made, . . . they had an assembly of all Irish gentlemen residing at Paris, held for that purpose [of forwarding the views of

the Dublin Society] in the College of the Lombards, on 11th February, 1773". "All were unanimous in applauding the patriotism that gave birth to the project, and appointed a select committee to pursue every measure that might serve to forward the execution thereof". "His Grace the Archbishop of Narbonne was chosen President". As to the *Leabhar Leacan*, "It was resolved a copy of it should forthwith be taken by the fittest person that could be found here".

This, dated Paris, 26th March, 1773, is signed by

ARTHUR RICHARD DILLON,

Archbishop and Primate of Narbonne.

CH. O'NEILL,

Principall of the College of Lombards.

LAUR. KELLY,

Prefect of the Irish Community of the College of Lombards, Secretary to the Committee".

A reply to this communication, was requested to be prepared by the Rev. Dr. Leland. It was brought and read before the Society on the 26th May, 1773, when it was resolved "that the said letter do stand as the answer of this committee, to the letter of the College of Lombards", and begins:—"The truly obliging and polite attention with which the Superiors of the College of Lombard have received the application lately made by the Dublin Society, justly demands their sincerest and warmest acknowledgements" "That a number of gentlemen in Paris of worth, character, and erudition have formed themselves into a committee with the generous purpose of co-operating in the design of an accurate and critical research into the antient state of Ireland, is a circumstance

equally flattering and promising" Nor can they fail to be impressed with a due sense of the goodness and condescension of the most Reverend Prelate who hath consented to stand at the head of this committee. They have at the same time the pleasure of being convinced that the brilliancy of reputation by which his Grace the Archbishop of Narbonne is distinguished, not in France only, but in other kingdoms, cannot be at all impaired by that attention which his Grace hath so obligingly granted to the history of a country, in which his ancestors appeared in characters of consequence and eminence". "It reflects no inconsiderable honour on the memory of some of those Ecclesiastics to whom the custody of the University of Dublin [Trinity College] was for some time entrusted in a season of turbulence and public commotions, that this book was the only article of value lost to their library. By remitting a copy of this celebrated *MS.* to Ireland, the Superiors of the College of Lombards will approve themselves fully professed of their liberality of sentiment by which men of learning of every country and profession are prompted to an honorable union in the common cause of Literature".¹

What a pity for Ireland and the cause of Irish Literature that the sentiments expressed so nobly by the Rev. Dr. Leland have not been put into practice more fully in Ireland during the past two hundred years. We regret our time and space will not allow of further reference to General Vallancey's Green Book, 24—E. 7, R. I. A., which is a manuscript, having printed on its green cover, in gilt letters,

¹ The original of both the letter of the College of Lombards, and the reply, is preserved in *MS.* 24 R. I. A., E 7.

"DUBLIN SOCIETY".

[MINUTE BOOK OF THE COMMITTEE OF
ANTIQUARIANS.]

O'Donovan has made a close inspection of the Translation by Rev. Patrick MacLoughlin, as in several places, his writing appears in the form of notes on its pages, and over portions of the text. In any case, we have placed before our readers the outlines of information illustrative of the work done for Irish history and antiquities by some of our Celtic race of Inisowen and Tirconnell. We have been led into this digression, so as to give a place to the work done by Father Patrick McLoughlin. Major Vallancey says—"To the Earl of Rhoden, he is obliged for a Collectanea from the *Liber Lecanus*, once the property of the College of Dublin, but now, in the library of the Irish College at Paris".¹

LIBER LEACAN.

John T. Gilbert, F.S.A., says:—"The Great Book of *Lecan* was compiled in early part of the 15th century by Gilla Isa McFerbiss, at Lecan Co. Sligo . . . and was in the early part of 17th century in the hands of Primate James Ussher, with whose collection it passed to Trinity College, Dublin. It was subsequently deposited in the Irish College [of the Lombards] at Paris, by the heads of which it was presented in 1787 to the Royal Irish Academy, Dublin, in whose library it is now preserved".²

¹ *Collectanea de Rebus Hibernicis*, preface vol. 1, p. viii (second edition), Dublin, 1786.

² *National MSS. of Ireland*, p. 122, London, 1884.

BACHULL MURA.¹

“The crozier or staff of *St. Mura of Fahan*, with many other reliquaries was left in the hands of the Saxons, under John De Couray at *Dundalethglas* Downpatrick, when the Irish under *Maelseachlinn* were routed after their attack on the fortress of Dounpatrick”.²

Here and now we terminate for a time, these labours carried on under many difficulties, and in different countries. We leave to others the task of correcting any errors discoverable, and of completing (if they feel disposed), a work hitherto neglected; let them at least remember when so doing that the author of these pages had no purpose to serve and no reward to hope, other, than that of reviving the memoirs of those writers of Inis-Owen and Tirconnell who preceded him, and of endeavouring in however small a way, to uphold the motto of his race.

ᏊᏗᏱ ᏗᏱᏱ ᏊᏗᏱᏱ.

C R I O C.

¹ *Ante*. p. 402

² P. xxxi, appendix, to Introduction, *Martyrology of Donegal* by O'Donovan, edited by James Henthorn Todd, and Rev. Wm. Reeves, Dublin, 1864.

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CORRIGENDA.

- Page 7, 247, for *Ordinance* read *Ordnance*.
 „ 8, „ *J. F. Gilbert* read *J. T. Gilbert*
 „ 56, „ 5th January, 1730, read 5th June, 1730.
 „ 57, „ A.D., 1670, read A.D., 1660.
 „ 153, „ *Published in 1615*, read (*London, 1695.*)
 „ 194, „ *XIX*, read *XXI*.
 „ 236, „ *Rev. John McLaughin*, see additional *infra* pp.
 590—591.
 „ 374, omit *n* and add *d* in *Adress*. (5th line from top.)
 „ 380, for Note 2, read “*Rose O’Doherty preceded the*
 Death of Colgan”.
 „ 528, „ *land* read *Island*.

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